

THE

Nonconformist.

VOL. XXXIX.—NEW SERIES, No. 1715.

LONDON: WEDNESDAY, OCT. 2, 1878.

PRICE 5d.
POST-FREE 5½d.

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MR. LOWE ON "IMPERIALISM."

THE word with which Mr. Lowe heads his article in the new number of the *Fortnightly Review* happily sums up the political diseases of the time. And his weighty, incisive treatment of the subject is no mean contribution towards a remedy. Certainly there is no hope for us except in the cultivation of a healthier public opinion; nor would it be patriotic to doubt that sooner or later arguments like those of Mr. Lowe must prevail. But sooner would be far better than later; and Mr. Lowe is of opinion that the most serious national interests of the immediate future depend upon a turn in the tide before the next general election. It is of course very easy for opponents to sneer at such an opinion on the part of an official member of the Opposition; but it is by no means so easy to answer the arguments by which that opinion is supported. The next election, says Mr. Lowe, "may not turn on persons or on measures, but it will decide that on which the fate of persons and the success of measures must henceforth depend." In other words, it will then be decided whether the revolution that has been begun, not only in our foreign policy, but in the working of our constitution, shall be allowed to go on to the bitter end or not. So great is the unsettlement of men's minds on political principles that, before proceeding far in his argument, the writer thinks it necessary to ask and answer the question, What is the object which all those entrusted with political power ought to have in view in conducting the affairs of the country? The answer given, that their business is to obtain for their country "the greatest amount of happiness which the condition of its existence admits of," does not sound very romantic or heroic; but the reader is not very long in finding out that what Mr. Lowe means by happiness involves the development of all highest qualities latent in national character. It is in this sense we find it maintained that "our foreign relations have been happy and prosperous, just in proportion as we have observed the rule of guiding ourselves by our true interests alone." Many delusions have prevailed on this subject. Men have thought that the highest blessing of a nation was to be found in power over others. But the case of the Romans is adduced as a "signal and prerogative instance to show, that when a nation has attained a certain amount of freedom and self-government, no step can be more fatal than a career of successful conquests."

But Mr. Lowe urges that all the real advantages we possess in extended commerce and world-wide influence have sprung much more from moral causes than from martial prowess. "The way to grow rich is not to plunder and

ruin other people, but to assist them in becoming rich themselves." In fact, for nations as for individuals, there are two possible rules of life. The one is that of treating others as we should wish to be treated ourselves; the other is that of "pushing every opportunity to the utmost, and showing by words and actions that we recognise no other limit than strict law, and not even that, unless there is a strong probability of its being enforced against us." The latter rule is the principle of Imperialism. This means the "assertion of absolute force over others." There is nothing Imperial in persuasion or logic. This attribute is exclusively reserved for gunpowder and bayonets. Mr. Lowe insists, with greater confidence than our reading of history would enable us to do, that this sort of Imperialism is new to Englishmen. We entirely agree, however, in the statement that "hitherto, as being more anxious for defence than attack, we have availed ourselves to the full of the advantages of our insular position, and, safe behind our watery rampart, have dispensed ourselves from the duty of vying with Continental armies." It is obvious that a reversal of this policy logically involves a conscription, "unless we are prepared to be as ridiculous as we have been presumptuous."

In the cultivation of Imperialism the Government is trying to possess the country with the delusion, "that it is a much finer thing to govern others than to be able to govern ourselves. They think that we are deficient in a due share of national vanity, and that it is their duty to raise us to a proper appreciation of our own merits. The only other supposition would be that the Government were playing the odious part of seeking low popularity by the arts of flattery and sycophancy, which of course is not to be entertained." But whatever may be the motives of the Government, certainly they have succeeded in exciting an ebullition of spurious patriotism that threatens very serious consequences. The case of Cabul is in point. The prevalent views on that subject are thus described: "Great Britain and Ireland are only a kingdom after all. India is an empire. But an empire is more worthy than a kingdom; and though it may happen that our whole strength lies in the kingdom, and our weakness mainly in the empire, it is the interest of the empire rather than the interest of the kingdom by which our policy is to be regulated." Yet arrogant and reckless braggadocio is not the most odious aspect of Imperialism as recently exhibited. The bravo does not reach the nadir of contempt until he is discovered in avoiding by sneaking intrigue the employment of his rapier at an inconvenient risk. And this, according to Mr. Lowe, though the comparison is not his, has been very much the conduct of our "Imperial" Government at the Berlin Congress.

Of more immediate practical consequence to the people of this country—though, indeed, nothing can be of more permanent import to them than the true honour of the nation—is the danger threatening our own Constitution through "the pernicious innovations" of Imperialism. One marked peculiarity of our historical progress has been that "the shell of absolute power has been allowed to remain, so much of the substance being removed as the emergencies of a particular crisis rendered necessary." No practical inconvenience having been felt from the treaty-making prerogative of the Crown, it has been allowed to remain, with the tacit understanding that in one way or another Parliament would always be consulted before any important engagement was made.

The description of the manner in which Imperialism has abused the prerogative is one of the most forcible parts of Mr. Lowe's article, and we quote it entire: "That by the abuse of this power the members of the Cabinet, without consulting Parliament, should be able to pledge the country to the most formidable engagements, to the clandestine acquisition of new territory peculiarly calculated to wound the susceptibilities of Powers with whom it is our desire and interest to be on the most amicable terms, and to a treaty under which we may be called upon, at a moment's notice, to engage, under every conceivable disadvantage, in a war in a desolate and remote country with one of the greatest military Powers in the world, as near to his resources as we are distant from our own—can only be believed possible because it has actually been done." It need scarcely be added that some Constitutional limitation of a prerogative now proved to be dangerous is suggested as one of the first objects to be attained by the Liberals on their next accession to office.

THE CONDITION OF INDIA.

A TIMELY and forcible letter of Professor Fawcett's in the *Daily News* of Monday raises a very important question as to the source from which the expenses of the too probable war against the Ameer of Cabul are to be provided. "The member for India" protests by anticipation against charging the Indian revenue with the amount, and the portion of his argument founded upon the difficulty and danger of increasing taxation in our great dependency receives strong confirmation and vivid illustration from an article by Mr. Hyndman in the *Nineteenth Century*. At the same time, Mr. Knight, in support of his charges against Indian administration, publishes a posthumous letter of Mr. J. B. Mackonochie, late Deputy Commissioner in the Sultanpore District, giving our "imperial" race a startling glimpse of the oppressions practised in its name; and unless the people of this country are lost to all sense of duty towards the two hundred millions of men, women, and children whom we profess to govern and protect, a consideration of the state of things indicated by the evidence adduced must sooner or later excite an indignant reaction against the reckless, cruel, and therefore wicked militarism that seems to constitute the only notion of empire our present Government is capable of conceiving.

How is it possible to burden Indian finances with war when they are in a bankrupt condition already? "Stationary revenue, a steadily increasing expenditure, perpetual deficits, which have to be made good by constant borrowing"—such is Mr. Fawcett's succinct description of the financial position. As a specimen of the arts to which our representatives there have resorted for the purpose of screwing additional revenue out of the wretched population, we are told that the licence tax recently imposed affects incomes of only 4s. a-week, and out of these extorts 5d. in the pound. Salt is the only article of universal consumption on which it is possible to raise a revenue; and this has already been taxed to such an extent that in any oppressed province of Europe discontent, sedition, and rebellion would be regarded as amply accounted for by such a cause. Yet amongst the famished people of Bombay and Madras forty per cent. has lately been added to the duty. And what are the resources of the people thus hardly pressed? We talk at times with shame and bitterness of the extremes of poverty, which in England offer so terrible a contrast to the luxury of our

wealthy classes. But after all it is a very small section of the community that can be said habitually to live just on the verge of the line that separates subsistence from starvation. Now, if we understand aright the evidence we have before us, that is the rule rather than the exception in India. Mr. Hyndman, basing his calculations on official statistics, puts down the average income of the population in India at 31s. 6d. a head, or only a fraction over a penny a day. It will, perhaps, occur to some that there is Scriptural authority for regarding a penny a day as a not unsatisfactory wage. But Sunday-school teachers are aware that the Roman denarius really represented more than seven times that amount. It is clear, however, that as the average income includes that of the wealthier classes, the vast majority of our "Indian fellow-subjects" must be living on something like a halfpenny a day, or less. It is all very well to say that poverty is a relative term, and that there are parts of the world where a hundred a year is a princely revenue. But we find it hard to believe that, even in India, one halfpenny or three farthings will buy a sufficiency of daily nutriment; and at any rate it will buy nothing more. A man accustomed to live on a few handfuls of rice may not indeed be conscious of any other wants. But it ought to be the object of an "Imperial" Government to make him conscious of them, and to enable him to supply them out of his accumulated resources. Instead of this we filch from him a handful or so of his wretched provision that we may buy therewith a bullet to knock the brains out of a miserable Afghan at the other end of the Khyber Pass. Will it be thought credible in a more Christian age, that out of the penny a day or thereabouts constituting the average income of the whole Indian population, we insist on extorting more than one-tenth; not that we may establish civilising agencies amongst them, but that we may pose before the world as a nation of Alexanders or Napoleons? Hear poor Mr Mackonochie speaking from his grave. Last November we were pluming ourselves upon the generosity with which our Imperial nation had mitigated, if not mastered, the horrors of famine. And this is what our agent was writing in Sultanpore at the time: "The district is in a perilous state. I have tried to stave off collecting, but have received peremptory orders to begin. This will be the last straw on the back of the unfortunate cultivator. . . . A more suicidal policy I cannot conceive. I have done what I could to open the Commissioner's and Lieutenant-Governor's eyes to the state of the place, but without avail. I have nothing for it but to carry out the orders of the Government, which means simply ruin."

This is Imperialism in India. Is there any wonder that the natives fail to appreciate it? No doubt the rule of our magistrates is more just than that of native princes. But one of the last things that barbarians learn to appreciate is justice. They want education to understand it, and the curse of our blundering statecraft in India is that the weight of militarism crushes out every possibility of exercising the educational influence of a superior race, because both the people and the land are exhausted by taxation. India cannot bear the new burden of this needlessly incurred war. We shall have to bear it ourselves, as we deserve to do, for tolerating such a Government. And if we find the load inconvenient just now, it may help perhaps to form a more sober and serious temper in regard to Indian affairs. By false analogy with bygone times, we regard India much as the Sultan does Crete or Bulgaria, from which he squeezes the money to buy Circassian slaves. We imagine selfish advantages from it, won by our invincible valour; and we crow over it defiant challenges to all the world to come and touch it if they dare. The real truth is that India is a solemn responsibility which we dare not shake off. And the recognition of this truth may bring about moral changes in the relations of public opinion to Indian affairs, such as will depose militarism

and make the advance of Christian civilisation the first object of our policy.

CYPRUS AND ENGLAND.

WHEN the acquisition of Cyprus was first announced to the British public with a great flourish of trumpets, not only did Conservatives exult in the belief that Lord Beaconsfield had at last found a way to checkmate Russia in Asia Minor, but there was also a more general conviction that, whatever might be the political value of the step thus taken, it would be found that the Government had not made a bad bargain for the British taxpayer, and that at all events, by our occupation of the island we should be able to develop its resources and open new markets for our commerce. The first thing which suggested doubt as to whether Lord Beaconsfield's policy in this matter deserved all the fulsome admiration which the more thoughtless of his followers bestowed upon it, was the discovery of the fact that Cyprus was not to enjoy the status of a British colony; that we simply occupied it, subject to an annual payment of tribute to the Sultan; and that, in fact, the Anglo-Turkish Convention had degraded the Empress of India to the position of vassal to a barbarous and bankrupt Power. The eyes of the public were still further opened when it was made apparent to them that Cyprus was not only of no use as a base of operations against Russia, but had a climate so pestilent that its insalubrity as a military station placed it on a level with Sierra Leone or the Gold Coast. On July 23 the Premier, replying to Lord Granville, declared "that it was a great error to suppose that the Government decided on this step of the occupation of Cyprus without the possession of adequate information." More than two months have elapsed since this statement was made, but still the public have not been put in possession of the "adequate information," which induced Lord Beaconsfield and his colleagues to make England a tenant at will of the Turk. No evidence has been either laid before Parliament or during the recess communicated to the public which in the least justifies the Premier's answer to Lord Granville, and we are, therefore, driven to the conclusion that the words we have quoted were simply a figure of speech, intended to mislead the House of Lords and the nation, and to produce the false impression that the Government, in occupying Cyprus, acted upon information which had been derived from trustworthy and responsible sources.

There is undoubtedly a section of the public who are determined to believe nothing which casts doubt upon the infallibility of Lord Beaconsfield. Such persons obstinately shut their eyes to facts—they have, indeed, deliberately made up their minds to substitute for facts their own preconceived ideas or obstinate prejudices. If Mr. Archibald Forbes's article on Cyprus in the current number of the *Nineteenth Century* were addressed to readers of this class—devotees of the howling dervishes of the Turkophile Press—he might as well preach to the winds or to one of those mobs which now appropriately play the part of Bashi-Bazouks in Tory organisation. But we are convinced that there are large numbers of moderate Conservatives, who have been accustomed, for example, to regard Lord Derby as "a safe man," and to look with distrust upon a mere policy of warlike or entangling adventure, who will be impressed, as the public generally cannot fail to be, with Mr. Forbes's clear and irrefutable exposure of the absolute worthlessness of Cyprus for any of the purposes which have been put forward to justify the British occupation. Mr. Forbes's testimony will carry with it the greater weight, because no one will suspect him of any desire either to favour Russian policy or to lower English prestige in the East. He points out that our legal position in Cyprus is as unsatisfactory as it is humiliating. The Queen not only stands in the relation of a Hospodar or tributary to the Porte, but a large and, it would appear, an indefinite part of the fee simple of the island, including all public and waste lands, and all forests and minerals, still remains in the hands

of the Suzerain. The Porte is by far the largest proprietor in the island, having power, as the annex to the Convention states, freely to sell and lease lands and other property "belonging to the Ottoman State and Crown." The Attorney-General has a knack of sometimes blurting out the truth; and so he frankly admitted that "the Convention does not destroy the allegiance of the natives of Cyprus to the Sultan." Thus they are placed in the position of having to serve two masters, or, as Mr. Forbes puts it, if Turkey were at war with Greece or Servia, "the Turkish zaptieh, who has become one of Major Grant's policemen, must fulfil the claims of his allegiance, and lay down his bâton to go and serve against a country with which his second master, Britain, would in all probability be at peace." The most important part of Mr. Forbes's article is that in which he discusses the value of Cyprus as a means of enabling this country to execute the engagement she has entered into with the Sultan under the Anglo-Turkish Convention. The absurdity of the comedy which the combined skill of the Premier and the Foreign Secretary have enabled the Cabinet to play for the amusement of Europe will be seen by a reference to the map, once a favourite object of Lord Salisbury's study, but, we imagine, long since discarded by him since he consented blindly to follow Lord Beaconsfield. While "the Russians confront Asia Minor on the line Batoum, Ardahan, Kars, on its extreme north-eastern frontier, we select as a base of operations for the prevention of their further encroachment, an island whose only available place of embarkation is close on 200 miles distant from Alexandretta, the nearest available place of debarkation on the south-western mainland of Asia Minor." Such is the strategic position of Cyprus, but this is not all. It possesses no harbour, and practically only one anchorage. Lord Beaconsfield intimated that "there are ports sufficient for British ships and commerce"; and this doubtless is true, on the assumption that both ships and commerce are conspicuous by their absence. Before the unhealthy season began one-fourth of the troops were reported on the sick-list; and although apologists for the Government allege that the fever does not kill, yet the mortality of the troops is represented by a death-rate of forty per thousand, which is exactly five times greater than the normal death-rate in the British Army. Sir Anthony Home thought he had discovered a sanatorium at Dali, but this proved as great a delusion as everything else connected with the island. The truth is that Cyprus is a pest-hole, its soil being sodden with the sewage of centuries, and unfortunately it is equally true that, even under the best sanitary conditions, the air is laden with fever, which enervates and enfeebles even when it does not destroy life.

We have not space to follow Mr. Forbes into the argument by which he shows that neither the occupation of Cyprus nor a protectorate of Asia Minor affords the least security against the bugbear of a Russian invasion of India. Mr. Forbes has thoroughly studied the subject, which is a good deal more than can be said either for Lord Beaconsfield or for Mr. Cross; but without entering upon the larger question of Asia Minor, we wish to record our protest against the wicked waste of English life and money which is involved in the acquisition of this "ruined island in the Levant." If we had annexed Cyprus to the British dominions in order to promote the cause of Greek civilisation, and with the intention of ultimately incorporating the island with the Greek kingdom, that would have been a policy worthy of England; but instead of giving the Greeks the protection and encouragement to which they are specially entitled, we are systematically excluding them from the service of the Government, and employing only Mahomedans in all departments, like the gendarmerie and the police, which have much to do with the daily life of the people. It is clear that at present the Turkish pashas rule in Cyprus as well as in Constantinople; and this will continue so long

as we are content to be governed by a political adventurer who may have eminent qualifications for the service of the Porte, but has certainly none which entitle him to guide the destinies of a Christian State.

MR. MACKONCHIE'S PLAN OF DISESTABLISHMENT.

THAT a clergyman of the Church of England should draw out the provisions of a bill for effecting the disestablishment of his Church, and that such scheme should be published in one of our foremost reviews—the *Nineteenth Century*—are incidents that singularly mark the progress of public opinion on this great question. We do not now propose to examine the proposals put forward with so much candour by the rector of St. Albans, Holborn. That we reserve for another opportunity, and meanwhile indicate their general scope. Whatever may be thought of Mr. Mackonochie's conclusions, his premises are excellent and his arguments forcible. He commences by describing the evils which "the Church suffers under Establishment"—which is an attempt to harmonise two antagonistic forces—the Christ-power and the World-power. The objects of the State and of the Church are essentially distinct. Though the law of Christ may regulate the action of statesmen, it cannot change the end of the State itself, which is to promote the worldly prosperity of the country. They have no concern with an ideal State. In England we have a State that is both avowedly and actually of no religion—the embodiment of the world power. The union of Church and State is a venerable evil, and has assumed various forms. Sometimes the one, sometimes the other is the dominant power. In England, at present, the State is supreme, usurping the spiritual power and jurisdiction of the Church. This union, as Mr. Mackonochie quaintly puts it, "practically abolishes the Church layman." All Englishmen can claim the offices of the Church. The phrase, "a member of the Church of England," is simply a name without a meaning. The second objection to the arrangement is that "the Church is officered and organised by her own and her Lord's enemy, the world power"—her archbishops and bishops, for example, being appointed by the Prime Minister, "who may be a Jew, Turk, or Mormon," in the name of the Crown, which may be Presbyterian or Anglican, and officially represents both. So with other officers of the Church, while anyone may have the right of patronage. Anyone who has money may buy it, and, for the matter of that, anyone who has no money, by judicious arrangement with agents. Then the Church has no self-government. She ought to regulate for herself, but does not, the number and distribution of her bishops and clergy, the division and union of dioceses and parishes, and otherwise rule in her own house. As it is, all this is done "by Act of Parliament," and at times with most grievous waste of time, money, and even more valuable commodities. These evils result from secular legislation for the Church, Convocation having been silenced for nearly a century and a half. Fourthly, Mr. Mackonochie complains of the destruction of the spiritual jurisdiction of the Church, which has been wrested from her by the State. After an historical statement on the subject, it is contended that this has been done "with the connivance and active help of the bishops," who have given up their spiritual power and grasped at the temporal weapon; and it is for the priests and laity of the Church to regain for themselves and for rightly-appointed bishops what world-made bishops have cast away.

Mr. Mackonochie then deals with the Church property question, which is the point of division among Churchmen who are in favour of the principle of disestablishment. Many people would desire the separation of Church and State if only the endowments of the Church could be preserved, which endowments they regard as sacred—as given to God. But if tampering with Church property is sacrilege, it has been done already. Not to speak of the appropriation of first-fruits, tenths, tithes, and lands by the Crown and others in the sixteenth century, what shall we say to our own Ecclesiastical Commission, whose acts recognise confiscation? But is such secularisation of Church property really sacrilege? Christ endowed His Church, not with earthly wealth and honour, but with the Holy Ghost, as the New Testament abundantly shows, and "if Christian people will but believe in Christ, and recognise in all such endowments, not the patrimony of the Church, but the golden chains of the arch enemy, there need be no fear but what the faithful of the richest communion in Christendom will give abundant bodily food to all priests who will faithfully and laboriously

(or as our ancestors said) 'painfully' feed them with the Bread of Life." The case of poor parishes could be met by means of central funds raised by the diocese or by the whole Church at large, and when the Church is free and self-governed, they would all work together, priest and people, and be able to dispense with endowments.

How, then, from a Church point of view, ought the separation of Church and State to be carried out? Here we must quote Mr. Mackonochie at length:—

(i.) The first thing to be done will be to declare the union of Church and State to be dissolved, to repeal all ecclesiastical Acts of Parliament, abolish the ecclesiastical law, all ecclesiastical courts, and all coercive jurisdiction in ecclesiastical persons; to abolish all patronage, whether in the hands of the Crown, the bishops, colleges, or any other person or corporation, to remove bishops from the House of Lords, annul all privileges and precedences of ecclesiastics (as such), of whatever their order, and, at the same time, to remove all disabilities at present appertaining to them. In doing this care must be taken to preserve all merely secular rights of the Crown which may be indirectly involved in any of these statutes, as also the rights of private patrons, and all other secular rights of the laity, and to keep any provisions, not directly religious, therein contained, for the maintenance of good order or decency. This will leave the Church to take her place simply as one of the religions professed by the British people, differing from the others externally neither by privilege on the one hand nor by disqualification on the other. If, as we believe, she has a special divine life of her own, it will not fail to manifest itself.

(ii.) The second step is to arrange for the distribution of Church property.

1. For this purpose a commission should be appointed, similar to that provided in the "Irish Church Act of 1869," to supersede the present Ecclesiastical Commission, and become possessor of all kinds of ecclesiastical property whatever. It must have all the powers of every kind necessary both for calling into existence the machinery needful for its work and also for enforcing its decisions. The commissioners should be few in number, probably three, as in the case of the Irish Church, communicants of the English Church, in order to give security to those concerned that all possible consideration would be given to the interests of those now in possession, men of high position in society, well acquainted with law and business transactions, and not members of Parliament. These, I would suggest, should not receive an annual salary, but should be handsomely remunerated, at the discretion of the Lords of the Treasury, or of Parliament, out of the Church property, when their work should be accomplished.

The rector of St. Albans would thus dispose of the Church property to be dealt with:—

(a) Tithes would rightly revert to the land. It is objected to this, that it is simply making a present to the landlord; but at any rate it is in accordance with the principle of abating imposts of all kinds, as far as possible, as hindrances to production, which has ruled English policy for the last forty years. If they are not to be paid to the clergy, they must be given to someone, and the land from whose produce they are taken seems to have the best claims. Any similar payments which may exist by peculiar use in any places would follow the same law.

(b) Recent endowments, that is, since the great increase in church building in 1832, should, as a matter of good feeling, be refunded to the donors, if alive, or if not to their estates, if they have left near personal descendants or relatives. Where such endowments have been made by subscription, so that the individual contributors would be partly unknown, and partly so numerous that it would be burdensome to search them out, they might be given towards a reserve fund for keeping in repair cathedral and their cloisters and chapter-houses. Probably the money arising from these would not be large; but, if it should prove otherwise, and the sum seem to the commissioners too large to assign to that purpose, the residue might be given, for the same purpose of fabric-repair, to hospitals either for the sick or lunatic. Great care should be taken not to assign land, which in the course of time might become disproportionately valuable, and reproduce the present evils of charitable benefactions.

(c) The Church, thus giving up all her endowments in land and money, might, it would seem, reasonably ask to retain her churches and chapels, cathedrals, collegiate and parochial, with residences for the clergy, if the latter be not too large, or too sumptuous in any way for their purpose. A bishop's residence ought to be very near to his cathedral, and large enough to enable him to receive a good number of his poorer clergy, when obliged to be in the cathedral town for synods or other necessary gatherings; and a parish priest in the country might have, besides his house, a moderate garden and paddock. A residence more elaborate than these would be too costly for the clergy of an unestablished church. The principle on which either churches or residences might be retained is simply this. Divine worship must be celebrated somewhere, and God's priests must live somewhere. It seems most seemly that as the churches and residences exist, and, if they were taken away fresh ones must at once be acquired, they should continue to be applied to their present use.

(d) All other property of the Church, after paying the compensations, of which I am about to treat, would be disposed of by Parliament.

(e) In dealing with compensation, it is manifest that it will be for the interest of the Church to avoid a period in which there will be clergy ministering at her altars under two separate conditions, one retaining their endowments, and the others, the rising clergy, unendowed. At the same time, it would be most unjust to deprive a man of his endowment against his will. To avoid this, the bishops and clergy should be at once divided, at their own option, into those who remain and work in the Church, and those who retire with compensation, engaging not again to undertake any fixed or remunerative clerical work. Every clergyman of whatever order should be required, before a certain day, to signify his intention either of applying for compensation or the reverse. If he determined to stay and

was in possession of a bishopric or other benefice, steps would at once be taken to ascertain whether the diocese or parish were willing to accept him under the new arrangement. If not, he should still have the option either of applying for compensation, and giving up the idea of working in the Church, or of staying on, in the hope of being accepted elsewhere. If, on the other hand, he should accept compensation, he should receive for his lifetime the value of his benefice and residence, or a composition equivalent to it.

If it should happen, though most unlikely, that all the archbishops and bishops chose to retire, they should be bound individually and collectively to do all that would be necessary for the consecration of such persons as should be chosen by the Disestablished Church to succeed them in office, and be disentitled to compensation till they had complied with this condition.

Mr. Mackonochie having thus laid down the principles on which he would effect disestablishment, proceeds to embody his views in a practical form, promising at a future time to sketch the ideal of a Disestablished Church. These views are contained in a "suggested draft of a bill to carry into effect the separation of Church and State in England and Wales," the preamble of which is as follows:—

Whereas in former times the religion of this land of England and Wales was one and the same in all places and among all people; and whereas in those times, and since then up to the time present, many as well private persons as Kings, Princes, and Parliaments have granted to the Church of England many social and political privileges, much land, and many payments in money, as well of tithes as of other emoluments; and whereas more recently, and especially since the reign of King Henry VIII., great differences of religious opinion have arisen, and has caused numerous divisions and separations from the said Church of England; and whereas many of Her Majesty's subjects are aggrieved at the preference granted to one form of religion over all the others; and whereas, moreover, great differences of opinion have arisen of late years within the said Church of England, the settlement of which differences, and the restoration of unity and peace, is hindered by the union of Church and State as at present existing:

It is therefore expedient that the said union of Church and State, whether created by Acts of Parliament, or arising out of ancient and immemorial usage, should be dissolved.

The proposed bill contains thirty clauses, which need not be here described. The vital point at the present stage of the question is the principles on which disestablishment should be carried out. It will be noted that, although Mr. Mackonochie is more radical than might have been expected in the way he would deal with Church property—as, for instance, in handing over the tithes *en masse* to the landed interest—he proposes also to follow the same Irish precedent by creating a Church body to administer such revenues as might come to the Anglican communion, and to retain for its uses the churches, chapels, and parsonages "when not too sumptuous." Thus the rector of St. Albans is at direct issue with the Liberation Society. In their carefully-prepared "Suggestions" for carrying out disestablishment, that society proposes to make over all ecclesiastical property to the parish and not to the Church as such, which is not recognised as "a corporation sole." Mr. Mackonochie's plan, on the other hand, has the enormous disadvantage of giving to the Anglican Church a great deal of property when it goes outside the State, which would create an *imperium in imperio* to which no British statesman would willingly consent. We point out these characteristics in passing. Next week we hope to discuss his scheme in connection with the "Suggestions" of the Liberation Society with the care and fulness required by the vital importance of the subject.

NOTES ON THE PARIS EXHIBITION.

It may be of interest to some of our readers if we give, before its close, a few detailed notes of the *Exposition Universelle*, of which a general account has already appeared in our columns. We learn with satisfaction that the Exhibition is to be kept open until November 20, instead of being closed, as was originally intended, at the end of the present month. This extension of time is intended to satisfy those exhibitors who complain that their goods would not otherwise have a fair chance of sale after the distribution of prizes. We could wish that it were possible to keep it open even longer, for the tide of visitors is continually on the increase, the daily admissions having risen from an average, during the earlier months, of about 40,000 to nearly 100,000, so that the receipts from entrance-money are expected to reach the sum of 13,000,000 francs. The palace of the Trocadero does indeed permanently remain, it having been purchased by the town of Paris to serve as a large concert-hall. It is in the central part of this building, which is already being beautifully fitted up for the purpose, that the distribution of prizes is to take place on the 21st of this month. The semi-circular galleries on either

side are at present filled with objects of antiquity and hung with ancient pieces of tapestry.

In the beautifully laid-out grounds, between the Trocadero and the Exhibition proper, are to be found—houses built by various nations; the wonderfully complete and instructive anthropological collection; the fresh and salt water aquariums; a long building where oyster culture is carried on; the collection of ships, lifeboats, and other objects connected with navigation, and an interesting Algerian building containing the productions of that French colony. Amongst the foreign houses—which are quite distinct from the architectural façades in the “Rue des Nations”—perhaps the most interesting are those built after Chinese and Persian models. The Chinese house is decorated outside, in true native style, with gilt phoenixes and other hideous creatures, and furnished inside with articles in beautifully carved wood. The Persian house is quite unique, built in fourteen months by two skilled Persian workmen, they have constructed, amongst other rooms, a miniature representation of the *salon* in the Shah of Persia's palace. The ceiling is composed of a million minute fragments of glass, and the windows and doors are similarly decorated—the whole combining to produce a grotesque though most brilliant effect. Near by a Japanese farm is to be seen, surrounded by a bamboo fence and containing Japanese trees, shrubs, and plants. But we must not linger in these grounds, interesting and instructive as it may be to study here the customs and products of Eastern countries, most of which are so well represented. The aquarium, however, must not be forgotten with its tastefully cut, rocky grottoes, and its effective cascade, though at present it is more remarkable for its picturesqueness than for the fish it contains; but in another small house the telescope fish of China and the salamanders or axolotls may be seen in various stages of their singular life—some as fish entirely, and others in the process of losing their gills previous to becoming air-breathers.

A novel arrangement for utilising the heat of the sun is erected near here, and is sure to attract notice from its size and peculiar appearance. It consists of an immense cone of polished tin, twenty feet in diameter at the larger end, and turned towards the sun so as to reflect its rays upon an inner tube of glass, which again concentrates the heat thus obtained upon a funnel containing the water, or whatever it may be that requires heating. By means of this instrument—which is, however, of use only in warm countries—sixteen gallons of water have been raised from the ordinary temperature (20° C.) to the boiling point (100° C.), in a very short time. A small reflector heated a cold funnel so that in two minutes it burnt the hand to touch it. A low-pressure steam-power can be got up by this instrument, but its great bulk alone will probably prevent its ever being generally used; though when once set up it is attended with no further expense and is very little trouble to manage. The utilisation of solar heat is not a new idea, but so complete and large an apparatus has not before been erected.

Passing onwards now into the main building of the Exhibition, the arrangement of which is so clear that a glance at a ground-plan is quite sufficient guide to the visitor, we find on one hand the English section and on the other the French, while between the two runs the fine art gallery. France occupies a larger space of ground than all the other countries combined; England ranks next in size, and in the importance of its exhibits, and to her has been assigned a place of honour. Behind the English are the American exhibits, and then follow those of other nations. Austria and Belgium rank perhaps next to England in importance and interest.

In the centre of the fine art galleries a space has been set apart where the town of Paris has erected a handsome pavilion. Within, an exact model of the Hotel de Ville, now in process of reconstruction, is exhibited, together with models and photographs of other modern buildings, and various objects found in excavating. Here, too, may be studied the way in which the drainage of Paris is carried out by means of the plans and models of the entire system which are shown.

The machinery department of the French section is so complete that it is possible to watch the preparation and manufacture of almost every known article. Here is one machine which, without any manual aid whatever, converts rag pulps into paper all ready for use, within the space of a few minutes. Here are others, where the manufacture of various articles of food can be watched; while steam-engines, printing-presses, hydraulic-lifts, machines for spinning and weaving and for every kind of industry, succeed one another almost endlessly. The

vestibule at the end of the main building, called the “Galerie du Travail,” where manual labour of every kind is carried on, is always crowded, for here diamond-cutting, the making of watches, the manufacture of all kinds of articles of *verfil* and of jewellery, lace and toys, glass-blowing, brushes and pipes, Indian shawls, these and many more may be seen. Just outside this vestibule is a splendid chime of bells, played twice a day for about an hour; an electrical exhibit; and, near the well-known Duval Restaurant, is Pictet's ice-making machine, which supplies the ice required by the whole of the restaurants in the Exhibition to the amount of about 48,000lbs. a day.

The French Telegraphic Department contains many novelties, and comparisons cannot but be drawn between the slow rate at which improvements are introduced into the telegraph service of this country and the eagerness of other countries to promote, and to make use of, scientific discoveries. The French Government appoint a commission, to whom is given the work of considering all telegraphic inventions that may be brought before them, and in this way encouragement is given to inventors, while any improvements are made known to the Government officials for the purpose of adoption into the telegraphic service. As a result of this beneficial system, almost every kind of telegraphic instrument is represented in this *annexe*; and here, too, are exhibited and sold articulating telephones made by various French instrument-makers. Numerous electric bells are fixed round the room; one, by an ingenious arrangement, is not only a bell, but it also serves the purpose of a fire alarm. Duplex and quadruplex telegraphy are in working order; and, in the American section Mr. Elisha Gray exhibits his improved system for multiple telegraphy, whereby eight or more messages can be simultaneously sent along a single wire. Side by side with Mr. Gray's stands Mr. Edison's case, where is exhibited his phonograph and electric pen. The phonograph is, however, best seen and heard in a room in the Boulevard des Capucins, where one of the most perfect instruments yet constructed is daily exhibited. The playing of a cornet is reproduced by it so faithfully that it is hardly distinguishable from the original. A large paper cone fixed over the mouthpiece increases the volume of the reproduced sound, so that a numerous audience have no difficulty in hearing whatever the instrument may say. Three phonographs are exhibited here—one, made after Mr. Edison's original plan; a second, slightly differing from it, a simple and cheaper form; and the third and best, in which the cylinder is rotated by clockwork, made by Mr. Stroh. Here, in Paris, it is also possible to buy the phonograph, which cannot yet be obtained in England, owing to the action of the Stereoscopic Company, who have purchased the sole right of making and selling it in this country.

One of the most striking features, at a first glance, of this Exhibition, is the rich and beautiful display of glass and crystal in every form and of every colour; this is especially good in the Austrian section. In the part occupied by Russia is a small glass show case, containing a very beautiful novelty in jewellery. A Moscow jeweller has discovered a means of colouring gold by subjecting it to certain gases when in a molten condition, so that the tints of a leaf are reproduced in exquisite shades of colour in brooches and other articles. A large portion of the Swiss section is devoted to watches, of which surely every conceivable variety is shown. Some are so tiny that they are inserted into finger and scarf-rings, others are adapted to be worn as bracelets, lockets, and so on. China and Japan send articles in beautifully carved wood and ivory, and also numerous specimens of their ceramic ware. The British colonies are well represented, Australia especially sending a very complete exhibit of her productions. The Queensland section is perhaps the best, and the photographs hung round the room help to give it the most attractive appearance. Canada has erected a trophy built of the various timbers grown in the country, and which also serves for the display of general articles.

But where months might easily and profitably be spent, it is impossible for a newspaper article to offer a complete survey, and we must bring this brief and necessarily imperfect summary to a close. One feature peculiar to this Exhibition which deserves mention, is the great lottery that the Government have instituted in connection with it. It is significant that in one country lotteries should be forbidden, while in another close by they are patronised by the Government. The French people, however, dearly love the exciting possibilities that lotteries offer, and the million tickets issued at a franc each are being speedily bought. Two-thirds of the money thus obtained is to be spent

in prizes, of which there is a great variety, and the other third is intended to assist the Government in paying the travelling expenses of working men visiting the Exhibition.

Just outside the Trocadero are two or three English buildings which have been, we believe, the scene of much useful work. One of these is a comfortable hall, where religious services are continually held; another is a very nice temperance refreshment-room; and of chief importance, perhaps, are the two stands where portions of the Bible and tracts are freely distributed. The Bible Society have already given away about 400,000 books of the Bible, in various languages, from this stand, and it was pleasant to note the general desire amongst the people to obtain these books, and the eagerness with which they were often read. It is impossible to say what good is not thus being silently done, and we apprehend that a useful lesson may also be learnt by Continental nations from a small tract, which is being widely distributed, entitled “Le Dimanche et la Société.” It offers a silent protest, which the refusal of the English exhibitors to work their machinery on the Sunday enforces, against the mode in which that day is too generally spent on the Continent.

Dr. Edkins, of the London Missionary Society, has started a monthly magazine at Peking in the Chinese language. Its title is *Y ih che sin luh*, which signifies “Magazine for the Promotion of Knowledge.”

The *Journal du Loiret* announces the coming publication of documents showing that Napoleon III. offered Egypt to England in consideration of the occupation of Morocco by France, and that, notwithstanding the refusal of Lord Palmerston, he persisted in this proposal for two years.

According to the same paper, a book, “Le Secret du Roi,” several chapters of which the Duc de Broglie has already read to the Academy, will appear on the 25th of October in two volumes. The duke describes in this work the secret foreign policy of Louis XV. There are to be a number of revelations in it.

HABITUAL CONFESSION.—Dr. Pusey has just issued a letter to the Archbishop of Canterbury on “Habitual Confession not discouraged by the Resolution accepted by the Lambeth Conference.” The learned professor, who writes from Christchurch, admits that for some forty years he has, as his grace, he says, knows, received the confessions of all who came to him. These confessions, he says, in many places had become habitual at the wish of those who made them. Of some still living he had received confessions for some thirty-five years. What, then, he says, concerns him is to know whether in so doing he has come under any censure from the hundred bishops assembled at the Lambeth Conference in that part of their resolution which ran:—“It is the deliberate opinion of the Conference that no minister of the Church is authorised even to encourage the practice of habitual confession.” Dr. Pusey devotes nearly forty-two pages to his arguments.

EXPLORATION OF ITHACA.—Dr. Schliemann has recently been engaged in exploring the Island of Ithaca, the land of the much-travelled Ulysses. The *Spectator*, in summarising the results of his explorations, says:—Beginning at the northern ends, he found that the valley called Polis, which has generally been regarded as the site of the capital of Ulysses, and which Mr. Gladstone, in his recently published “Homer Primer,” says “agrees with all Homer's indications of the capital,” could not maintain its claim, its fancied Acropolis “never having been touched by the hands of man,” and the Greeks not having been wont to build their cities on fertile land, especially “among these barren crags,” where arable land was so precious. Proceeding southwards, Dr. Schliemann came to the isthmus which joins the northern and southern halves of the island, on which Mount Aetos is situated; and here, on its “artificially but rudely levelled summit,” which rises 1,200 feet above the sea, found a triangular platform with remnants of some cyclopean buildings which he has satisfied himself formed the nucleus of the most ancient capital of the old lords of Ithaca, and among them of Ulysses. It appears that the summit of Mount Aetos was extended to the north and south-west by a huge cyclopean wall still existing, “the space between the top and the wall being filled up with stones and debris.” Thus a level surface, extensive enough for a mansion and a courtyard, was afforded. There are two circuit walls, one fifty feet below the other, and immense boulder walls run down and about the upper slope of the mountain. Dr. Schliemann thinks that a city of some 2,000 houses once sheltered under these cyclopean walls, and has found the ruins of 190, the stones composing which are far larger than those in the cyclopean houses at Mycenæ and Tiryns. None of these ruins are visible from below, the sides of Mount Aetos being very steep, which accounts for the discovery not having been made before. The steepness of the slope and centuries of heavy winter rains also account for the disappearance of almost all remnants of ancient industry, which have been swept into the sea. At the southern end of the island he has found the very pigsties of Eumæus, the swineherd.

Literature.

MR. HUGHES AS A CHURCH DEFENDER.*

SECOND NOTICE.

THE temper of the Erastian manifesto which Mr. Thomas Hughes has issued is instructive as an illustration of the effect which the idea of religious ascendancy exerts on a mind naturally liberal and generous. Mr. Hughes is a decided opponent of priests and their craft, but it would not be easy to find a priest who propounds his own theories with an air of more confident infallibility or who is less disposed to regard dissent from his views with indulgence or complacency. He has got a theory of his own, and he expects that, at the sound of his trumpet, all the world shall fall down and worship. We are surprised at the favour which his book has received from some journals which represent High-Church views, for we should have thought that it would be almost as offensive to them as to Dissenters. Mr. Hughes shows as little sympathy with Evangelical doctrine as with Sacerdotal pretension; he wants the Church to be no longer hampered with "the trappings of three hundred years ago," and as to the Thirty-nine Articles in particular, is of opinion "that it is good to treat them with respect; but to keep them alive any longer as tests of the beliefs of young men who have grown up in the present half-century, is to put a wholly unnecessary impediment in the way of candidates for holy orders, and to encourage dishonesty and self-deception in the very places where, before all others, there should be truthfulness and clearness of sight"; he loves the Establishment because of the shelter which it affords to "Liberal" theologians who could not find a home in any of the Evangelical Dissenting communions; and he shows what meaning he attaches to the term by the assertion that "there is no man amongst English Nonconformist ministers (always excepting Mr. Martineau) who has any claim—or, indeed, who has shown any desire to assert a claim—to that title"—that is, the title of Liberal theologians. We should have expected Evangelical and High-Churchmen alike to repudiate such a defender as this. Alas! in the majority of cases the love of the Establishment has proved too strong, and they have been ready to welcome an ally who is prepared to sacrifice all that they hold most precious in Divine truth, and who supports the State Church on the ground that it hinders the very ends which they are most anxious to advance. The Evangelicals are told that its great recommendation is that it allows a "liberality" of theological opinion, which, in their view, is nothing short of deadly heresy; while the High Churchman is informed that one of the great blessings of the connection of the Church with the State is that a check is put upon the assumption of the priesthood. Both are warned that they must consent to great reforms—reforms which involve the surrender of that which is the glory of the Church in their eyes—if the Establishment is to continue. In other words, they are taught that in order to keep the shadow they must give up the substance, that if the State Church is to live it must be stripped of the very attributes which they regard as essential to the very nature of the Church, the one parting with his orthodoxy and the other with his "Catholicity"—that, to speak plainly, they must give up the spiritual essence in order to keep the material accidents. It might have been hoped that the answer to such an appeal would have been unanimous and emphatic, and that Mr. Hughes would have found sympathy only with men of Broad Church sentiments like his own. But any expectation of this kind which may have been formed has been disappointed. *John Bull*, with characteristic loyalty to its own principles, has declined to accept such a defence of the Establishment, but it has not, so far as we are aware, found many imitators. The *Church Review* has taken the same tone, but in general there seems to have been a desire among Churchmen to profit, even by advocacy which must often wound their tenderest susceptibilities. Perhaps they who are willing to use any instrument are wise in their generation. They know that there is not the faintest prospect of such reforms as Mr. Hughes desiderates, and that the Establishment must stand or fall as it is. Mr. Hughes may throw a glamour over certain minds, and, if a section of Liberals can thus be induced to do battle for an ideal which simply has no existence, the actual State Church, with all its sacerdotalism and intolerance, may obtain a somewhat longer lease of existence. Such a calculation would

not show much nobility of spirit, but the event may possibly justify its sagacity.

But if Mr. Hughes has little sympathy with the great body of the clergy, he has still less with Nonconformists. He is a passionate believer in a national religion, and he would make it as colourless as possible in order that it may be national. For those who do not share this sentiment he has but little tolerance. He begins, even in his dedication, with an assumption which is as unfair as it must be offensive to them. "To the Right Honourable W. E. Forster, M.P., and to all other English men and women who, while dissenting from the public expression of the national faith as embodied in the National Church, are yet unwilling that England shall, as a nation, abandon the most sacred of all the missions entrusted to her." This is certainly a bold opening. It is not only a *petitio principii*; it is an intolerable claim to religious superiority, which has a flavour of Pharisaism about it we should scarcely have expected to find in a Broad Churchman. But, in truth, there is not a little of Pharisaism with the arrogance that is sure to accompany it in the utterances of the school. They have a monopoly of Liberalism at all events; and, according to Mr. Hughes, they alone care that the nation should have a religion. With a little more of real breadth of view, he would have perceived that the men to whom he is opposed are just as anxious that "England as a nation" should fulfil the "most sacred of all the missions entrusted to her" as he can be himself. The only difference between them and him on this point is as to the way in which this end can be best secured. They do not believe that it is advanced by taking Three Creeds and Thirty-nine Articles, placing them in a schedule of an Act of Parliament, and labelling them the "national faith," although a large minority of the nation, if not one half of it, rejects them altogether; and of those who accept them a considerable number, including Mr. Hughes himself, regard them as obsolete and find in them dangerous temptations to "dishonesty and self-deception." As little do they think that the nation is maintaining a faith or fulfilling a religious mission when it gives to one class of religious teachers, a commission to teach men in the name of the State, without any care as to what they teach, provided they are content to remain in the National Church. They believe that the best manifestation of national religion is the prevalence of sound principles of righteousness in the conduct of public affairs. With them religion is a matter of personal conviction and personal duty, and so far as it exerts a power over a people it will constrain them to conduct all their national business on Christian principles. Just as a Christian merchant in his counting-house remembers that he has a religious faith and certain obligations arising out of it, so the legislature of a really Christian people will regulate all its action on the principles of the faith it professes. Whenever feelings of this kind have been prominent in our senate—as, for example, when in obedience to the best feelings of the best part of the nation the great Act of Negro Emancipation was passed—they hold that a noble display was given of national religion. If the entire nation were governed by Christian principles then the whole course of legislation would be of the same character. There would be the absence of all care for class interests at home, of all vainglorious boastings and ambitious purposes abroad. A Christian nation, like a Christian man, would do justly and love mercy, would unloose every burden and bid the oppressed go forth free, would everywhere and under all circumstances pursue a policy of righteousness, the work of which would be peace. If Mr. Hughes can say that the influence of the clergy of the State Church has inclined our Parliament to follow a course of the kind he will have adduced an argument that might have some weight on the controversy. But it would certainly require some hardihood in face of the events of the last two years (not to go any further back) to venture on such an assertion. That, however, is not our point here. What we urge is that the conception of national religion which we have indicated is just as clear and definite as any for which Mr. Hughes contends. Those who insist that the missionary work of the Church can only be effectually discharged by the voluntary labours of earnest men who work as the Spirit of God moves them, and that all a nation can do in its public capacity is to exhibit to the world the influence of its religion in moulding its policy, have a right to be respected for conscientiousness and sincerity, instead of being met by the indirect insinuation that they are content that the country should abandon the most sacred mission that has been entrusted to her.

The same spirit shows itself in the comparisons which our author institutes between the

National Church and Dissenting communities. Some illustrations of this we have given in a previous article, and we only return to the point in order to show how irrelevant to his argument many of these contrasts are. If he chooses to rake up such scandals as that about Rev. Mr. Webster, of Eekington, near Chesterfield, it is a matter of individual taste, and we can only regret that a man of his type should lower a great controversy of principle by the introduction of personalities about which he is altogether mistaken, and which would not touch the points at issue if all his representations are correct. For it is not his business to prove that Congregationalism is arbitrary, or capricious, or oppressive in its administration. If it be so, these are grievous faults, and grievously must Congregationalism pay for them in the loss of influence in the nation. But that is the end of the matter. If, indeed, Congregationalism were aspiring to the position of the Episcopal Church, the facts, if established, would tell very strongly against its claims. But as it desires nothing of the kind they have just as much relation to the present discussion as the record of the injustice inflicted by that great Erastian, Nebuchadnezzar, in order to force his people first to worship his golden image, and afterwards to worship only the God of Shadrach, Meshach, and Abednego. The same remark applies to his remarks on the difference between the Established Church and Congregationalists, or, indeed, Methodists as to the admission of members to their fellowship.

"The National Church is accused of latitudinarianism, that it embraces men of very different beliefs. [We may say in passing that this is not the form in which we should put the objection, but to this we shall come hereafter.] Of 'multitudinism,' that it makes no attempt to distinguish between spiritual and unspiritual men. One of the ablest advocates of disestablishment urges the argument in these words, 'The early churches, like modern Congregational Churches, had clearly some means of distinguishing between catechumens and the faithful; of determining, that is, the distinctive religious character of individual men. And if, as communities of the faithful, churches are to exist at all, the distinction must be maintained.' Now it seems to me one of the most precious characteristics of the National Church that it makes no such attempt, draws no such distinction."

Whether precious or not, we maintain that this feature is no necessary characteristic of a National Church at all. Multitudinism is inconsistent with the traditions of Congregationalism, and out of harmony with its true spirit, although it is possible to conceive of its being adopted by a church which retained the power of self-government, and rejected all proposals for alliance with the State. Further, Congregationalism certainly may, in perfect consistency with all its principles, depart so far from the practice of past times as to impose on the conscience of each individual the responsibility for his profession of spirituality—that is, it may base the constitution of its churches on the old theory, that the church must be composed of spiritual men, but having asserted this leave each man to decide for himself whether he shall enter its communion. On the other hand, the Episcopal Church might become as rigid in its tests as the most exclusive of Congregational Churches, and still be a State Church. The controversy here is between two rival Church systems, either of which might be adopted by the State. We do not wish to deprive Mr. Hughes of the liberty of maintaining a Church in which the tares shall have the fullest opportunities for growing up rank and luxuriant by the side of the wheat. We emphatically disclaim any desire to interfere with the freest development of "multitudinism," except by force of reasoning. If the Episcopal or any other Church chooses to make membership in it a "birthright of every Englishman," the advocates of disestablishment will certainly not attempt to forbid such liberality. What they do object to is that the nation should sanction this theory, and that they, as part of the nation, should be committed to what they hold to be unscriptural, and further that, if they do not avail themselves of the "birthright" which is offered them, they should be regarded as in some sense pariahs and outcasts from the national life. In fine, here are two Church theories, one of which Mr. Hughes decidedly prefers. He may be right, but even if it be so, that is no reason why the State should impose his view upon the community at large.

Next week we propose to commence a series of articles dealing with the general question.

THE FAMINE CAMPAIGN IN INDIA.*

It is many years since Mr. Fawcett predicted that it would be impossible for the English Parliament long to continue to treat the great Empire of India with the practical neglect

* *The Old Church; What shall we do with it?* By THOMAS HUGHES, Q.C. (London: MacMillan and Co.)

* *The Famine Campaign in Southern India, 1876-1878.* By WILLIAM DIGBY, Honorary Secretary Indian Famine Relief Fund. (Longmans, Green and Co.)

which it habitually suffers at its hands. That prophecy is beginning to be fulfilled. At the present moment the newspapers are full of the East Indian question, which we may say, by the bye, always looms in larger and larger proportions as knowledge grows. This was the case with the last Indian famine, but we suppose that very few persons have asked how far the Government of this country was responsible for the famine of 1876-78. It is absolutely true that that famine, from which hundreds of thousands died, excited less interest than do most ordinary railway catastrophes. As always—and this is one of the most beautiful features of the national character—the English people went to the aid of the distressed with self-sacrificing generosity. But alms are not all that is needed in such a case. What is wanted is to prevent the necessity of alms. To relieve the starving, to bury the starved is humane; to prevent starvation and death is wisely humane.

An Indian famine, when it arises, is almost or altogether unmanageable. The country cannot be reached, or, at least, reached in time—and that is one thing that is within remedy. Under the government of the native princes a calamity such as Southern India lately passed through was accepted as nothing more than an unavoidable calamity; but we do not so read either the facts of national life, or the claims of duty arising out of such reading. The law of Christian government is that when suffering could have been prevented, and has not, there is crime somewhere. If it was mere negligence, or want of foresight, or blundering—either or all is a crime.

In respect to the last famine, no one could wish for more facts, or, on the whole, for a more complete history than Mr. Digby has given in these bulky volumes. The materials were both enormous and superfluous, and sometimes Mr. Digby has selected the latter. His volumes are painful and not always most readable, and the matter is sometimes badly arranged. We imagine, however, that he has not written for the superficial general reader—such persons do not require, and would not read, two laboriously-compiled volumes of this character; but for men who influence opinion, for men who make laws, Mr. Digby has produced an invaluable book—one, indeed, that should give him claim to the title of public benefactor.

The first hint of the famine appears in October, 1876, and it was then seen that a great deal would have to be done. The authorities were awake, but were not sufficiently awake. They did not seem to consider that a week or two makes a very considerable difference to a population that is already short of food and cannot see its way to more. No doubt matters were taken in hand at that time too leisurely. Sir Henry Norman wrote:—

The Government of India do not think it advisable in present emergency to sanction large and expensive works, the ultimate cost of which will greatly exceed the expense involved in providing labour for distressed poor. Local works should be organised. Bombay Government have been similarly instructed. The railway project must be decided on its merits.

Our author, who is utterly negligent of censure, says of this:—

The Supreme Government, by its subsequent action, to be noted more in detail when dealing with the Bombay famine, confessed that it was wrong on this point. In its favour, when condemning, in early stages of famine, the commencement of large works, it may be stated that the fears expressed in January, 1876, regarding probable famine in Bellary and other districts, had only been incompletely borne out. A few months after, viz., in the spring of 1876, the Viceroy Council experienced a second alarm; this time it was reported that the rains in Bengal had failed, and large schemes of remunerative public works were placed before the Viceroy. His Excellency, however, was disinclined to sanction these, preferring that, if partial scarcity occurred, small works, in the localities where distress existed, should be provided.

And next:—

There was no wilful desire to ignore real distress, but a conviction that those on the spot where distress manifested itself would be, or were, desirous of magnifying the disaster with which they might have to deal.

And then the famine came in all its gaunt and awful character. Mr. Digby describes it, adding in the course of his work to detail after detail. Almost at the beginning there came starvation, and at the very beginning the extent of the provision made was exaggerated. We meet with this in the very early days:—

How terribly the people suffered, and how cruelly they treated their children, will never be adequately known, but incidents are related again and again which serve in some measure to give an idea of the suffering. For instance, near the Tinnevely district, where distress was deemed to be comparatively slight, Mr. McQuhae, the collector of the district, after visiting thirty villages which were most affected, found a large number of people had left their homes and were already "wandering." Much support was derived from jungle and other roots, and Mr. McQuhae himself, on the journey referred to, witnessed one hundred people engaged in picking a root which he found was unhealthy. He also met with "ten females returning home with a few handfuls of

grain taken from ants' holes in return for six or eight hours' labour." Very early in the course of the distress, the people exhibited the faculty which Orientals seem to possess above all others, viz., that of reducing their food by one-half at least, eating but one meal a day, and that a scanty one, or one in two days.

By December of this very year the authorities had, it appears, 310,000 persons on hand, and that, probably, was not nearly the number they should have had. But when they took action they took it vigorously, even when they did not, or could not, cover the whole ground. Can they be blamed because they did not? There was at one time a strong feeling upon this subject, but, as in other cases, one has to put oneself into the place of the authorities to realise the whole extent of the difficulty. Doing that—although here and there, and too often, there was reason for grave censure—it may be said that the Indian Government performed a great work even at the beginning, and that, even if it did not realise the whole extent of the calamity or the paramount urgency for instant action, everywhere it did more than any other Government ever did before. It is something to have done that.

Time seems to have been lost in waiting for reports of inspectors. Mr. Digby has had the official reports and documents to the number of thousands placed in his hands without reserve, and we can see, from many of his quotations, how the people must have waited and starved while the Commissioners were inquiring; but the Commissioners themselves did their work admirably, as Indian civil officers generally do.

In fact, it is impossible to lay blame upon the Indian Government with a very heavy brush. They had to deal not merely with actual, but with assumed distress. People who were not starving might make more urgent claims than people who were starving; and a "Charity Organisation Committee" could not be extemporised for every village. But whatever was done in the early months had to be done over and over again as the work went on, and with still increasing proportions. It is interesting, if painfully so, to read the details of all that was done, and one feels as an Englishman some gratification that so much was accomplished. The strain upon the Government at last became fearful, and no laxity of subordinates was overlooked. Take the following from the Governor-General in Council censuring the Madras officials:—

His Excellency the Governor-General in Council regrets to observe that the reports of the local officers in the distressed districts of the Madras Presidency have not, with some notable exceptions, been characterised by the same punctuality, accuracy, or completeness. Their various deficiencies in important particulars have been sufficiently commented on by the Madras Board of Revenue, and have been to a great extent supplemented by the series of elaborate and able reviews of the several districts by the board itself, which have accompanied them. His Excellency in Council is willing to make the most ample allowance for the irksomeness and difficulty which must have been felt in submitting detailed statistics by officers who were labouring under the practical difficulties of organising relief for clamorous and starving multitudes; but is constrained to observe that had they more generally grasped the imperative need of temperate and thorough diagnosis of the condition of affairs around them at a very early stage of famine, the exaggerated impressions which were in many instances received, and the excessive and uncalled-for relief which was consequently given, might have been alike avoided, and the general policy of Government might have been, in important particulars, different from what it was. While thus commenting on a general tendency which has had a not unimportant influence upon the conduct of affairs, His Excellency the Governor-General in Council cannot withhold a tribute of admiration to the energy, ability, and self-devotion which the local officers of the Madras Presidency, of all grades, have uniformly displayed, to the humanity by which their measures, even if at times in excess of the occasion, have been prompted, and the loyalty with which they have accepted and endeavoured to carry out the famine policy of the Government of India, as set forth in the instructions of January 16 last, and personally explained by Sir Richard Temple in the course of his mission.

The effect of this paragraph was like a spark falling upon a large quantity of gunpowder. The explosion was terrific. At that particular juncture, and for some months subsequently, the minds of the majority of the people of Madras were fully possessed of one thing above all others, viz., that the Supreme Government was sceptical as to there being a famine in Southern India. Feelings of the utmost resentment were cherished, and very hard things of the Viceroy and his Councillors were said.

And so on. Yet we are told that this censure was ultimately passed by, though "neither forgotten nor forgiven." Such things will always occur in exciting times—and, excepting for the public good, should be forgotten as soon as possible. Recriminations do no good.

Mr. Digby treats in great detail the course of famine and of relief, giving graphic descriptions as well as numerous statistical details. Need we follow him? Some of the details are horrible, and our readers would not care to have them placed before them. As to what is to be done in future, this, we think, is clearly shown—that the first note of famine should be

attended to; that there should be more extensive irrigation and inter-communication; that labour should be extemporised; that service should be more plentiful. All this depends upon the English people, and we cannot shift the burden, heavy although it may be, from our shoulders. Much glorious work—better than conquering a kingdom—was done during the last famine, but it will be a national sin if another should ever be allowed to assume similar dimensions.

PLEVNA AND THE SULTAN.*

Though it is impossible we should have much sympathy with the politics of Mr. Gay's book, we may well admire the spirit of adventure and determination which imparts to it so great an interest. Mr. Gay represented the *Daily Telegraph* as one of its special correspondents in the Turko-Russian war, but he has approved himself something very different from the ordinary newspaper reporter, and his book will, no doubt, be referred to hereafter for information on certain points, of which he alone of Englishmen was cognisant. From special influence well used, or more perhaps from great tact—of which he seems to possess a full share—Mr. Gay made himself trusted by the Sultan, with whom he not only had various interviews, but by whom he was entrusted with confidences. The Sultan treated him with signal honour, and showed towards him such a familiarity as he may well regard with pride. Of the Sultan he gives a very fair picture—claiming for him that he has done his utmost to bring about the much-needed reforms in Turkey, and failed because—from the force of old customs and the lack of ready money—it was simply impossible; and he sketches graphically the more prominent members of his suite. Certainly the Sultan is no lazy Turk. He is always surrounded by papers, and studies hard. Mr. Gay thus describes him:—

In appearance His Majesty, who I believe is about thirty-seven years of age, is not unlike the typical English philosopher; he has a very grave face, is of sallow complexion, and has, since his elevation to the throne, worn an anxious expression, to which, it is said, he was a stranger before he became Sultan. He speaks in a very low tone of voice, without any such gestures as most Orientals indulge in, and dresses altogether in European fashion, with the one exception of the fez, which of course he always carries. It is not his habit to wear either rings or jewellery; plain pearl studs adorn his shirt front—that is all. Except when giving State audiences, or presiding at State ceremonies, he wears no order or riband. As he converses a melancholy smile frequently crosses his features. He gives an observer the idea that he is weary, and indeed sad, and it is very possible indeed that he is. Of a nervous temperament, he is rather above the middle height, somewhat broad across the chest, possessing powerful hands, generally speaking a fairly strong man. He wears both whiskers and moustache, leans his head somewhat forward habitually, as though thinking. While talking he has a habit, when not smoking, of playing with some article or other which may chance to lie upon the table. Every now and then he would produce from a side pocket a notebook in which to jot down anything which might appear to him worthy of remembrance. Generally speaking, the eunuchs or any other attendants who chanced to be present were ordered to retire, and they then went usually into the next room but one, where they could, had they been so disposed, see into the apartment where we were, but whence they could not hear a word of what passed. On the occasion of my return from Plevna, I was received by the Sultan in one of the apartments of the harem, and that evening His Majesty, Said Pasha, and myself were alone, with the doors shut. Generally the interviews lasted a very considerable time, especially on such occasions as I had any news to communicate, when His Majesty would be very precise in ascertaining all available particulars, asking for illustrative sketches, and always satisfying himself that he thoroughly understood the exact nature of the events he was discussing. His anxiety to have correct news was sometimes almost painful. I believe he occasionally sat up all night in order to be rightly informed upon some point which interested him. In speaking of his needs and his troubles he was always very unreserved. He frequently dwelt upon the difficulties which environed him; upon the want of preparation he had for the throne he was so suddenly called upon to fill; upon his need of able men to second his efforts for the public good, sometimes saying, "Yes, yes, I know the incapable ones, but I cannot tell who are capable. When once I discover that, I will make great changes."

Mr. Gay tells us that it was his good fortune to return to Turkey just when the members of the Constantinople Conference were quitting Stamboul; and was privy to the arrangement of the plans of campaign. His picture of the state of feeling in Constantinople is indicative of quick observation and the fullest access to sources of information.

The difficulty of obtaining any reliable information about the state of matters at Plevna, and the readiness of the Sultan to aid him in making his way to that stronghold, led Mr. Gay to undertake one of the most daring journeys, which is only surpassed by the escape he effected from Plevna after it had been completely encircled by the Russians. Indeed, Mr.

* *Plevna, the Sultan, and the Porte.* Reminiscences of the War in Turkey. By J. DREW GAY, Commander of the Osmaniye, &c. (Chatto and Windus.)

Gay's chances of escape were so slight, so close was the cordon through which he had to force his way, that the description of it reads more like a bit of romance than a report of hard facts. We must give our readers a glimpse of the perils of this exploit:—

Do what we would we seemed to be treading upon bayonets and sabres at every step—not actually, of course, but figuratively—for, despite the precaution we took of halting every few moments, it was by the merest accident over and over again that we did not rush into the arms of the very men we were trying to avoid. The party would be halted, men and horses would hide up together, and we would be obliged to wait perhaps a quarter of an hour in order to let some party of stragglers going from one part of the camp to the other to pass by without noticing us. Then we would be led by all kinds of winding paths, keeping as much as possible in the shadow of the hills and trees, or cautiously threading our way through a field of thick maize, till another whispered "Halt!" was heard, and we all had to cower down again. A second time infantry challenged us, and again the Circassian dressed as a Cossack quieted them. We were fortunately not challenged by cavalry. At one time, after skirting the foot of a round and large high hill, on which a great number of small camp-fires, and one very large one (which we, rightly or wrongly, took for the headquarter camp-fire), were burning, and going so close as to be able to hear the voices of the men who sat round the blaze and to see their faces distinctly, we came to a little open plateau, upon which the moon shone brightly. How I wished that a great black cloud would come and smother that tantalising crescent as it beamed out and made the plateau nearly as light as day! I am a devout admirer of nature. At any other time I should have been rapt in ecstasy at the sight of that moon and the landscape it lit up; but now I felt as though the "bonnie blue moon" were a Russian. What were we to do! There were no means of skirting this open space; we must go across; and a long conference in whispers took place. At last it was settled that each member of the party should take it in turn to dash across the plain alone, an interval of time elapsing between each essay. My turn came third, and how satisfied I was presently to find that I had flitted over without getting a shower of bullets I need scarcely say. At length all were safely across, and we started again: but not a moment too soon, for we had scarcely entered a little valley, in the shadow of which we were jogging along, when we saw, on the ridge just above our heads, a hundred Cossacks or so, who, for reasons best known to themselves, happened at that moment also to halt. You may be sure we did not question their right to do so. On the contrary, we crouched down, holding our horses' heads with one hand and our firelocks with the other, hoping earnestly that the Cossacks would not descend the hill, but somewhat afraid that they would. As we waited, the hoarse whisper of the Albanian Turk was heard, and his counsel was that every man should be ready to fire at a moment's notice, but that no one should do so unless the Cossacks came down upon us, and only when they came to within ten yards. We were then all to blaze away as fast as possible, and the moment the Cossacks were startled and confused make an attempt to escape into the maize and wooded country close by. There we squatted like a band of brigands, every moment seeming an hour, till the Cossacks once more mounted with great clatter and rode on. Yet even now a *contretemps* occurred. My wounded stallion, which hitherto had been quite quiet, neighed loudly before the enemy were 200 yards off. How he was seized by three Circassians, thumped, tied round the mouth, and kicked, I need not tell. We heard the Cossack steeds neighing in return. Would they come back? we asked, as we listened with our ears on the ground. A few anxious minutes; no sound of return, and then one of our party stole to the top of the ridge, and, peering cautiously over, saw the Russians going quietly away. How joyfully we hailed the signs he made! Boot and saddle once more, and the gentle, wary amble again. Still very carefully—so careful, indeed, that the clanking of my sword against a spur caused the whole calvacade to halt, so dangerous even was the slightest noise in that still night's ride deemed. We were now in the very centre of the Russian lines. All around—fortunately some distant, though some were close—burned the lights of their camp fires, and we were fast approaching a village which I supposed to be that of Dubnik. A strange route for safety, truly, and a still stranger one, considering that we needed to reach Lukowitz by daylight, but yet the only path at all open.

Our space would not allow us to make extracts from the powerful descriptions of the assaults made by the Russians on the hills at Plevna, which were so ably repelled once and again by Osman Pasha's men—blood flowing like rain as the Russians fell in hundreds under the swords of the Turks, who went forward quietly, only raising, now and then, the cry of "Allah! Allah!" We cannot, however, resist the temptation to give this portrait of Osman Pasha:—

For myself, I found much to admire in Osman Pasha. I have visited many pashas at various times, yet have never seen one so simple in his tastes as this marshal of Turkey. His tent was positively more comfortable than mine, for I boasted a waterproof, while he had none. For four days and nights he did not lie down, and had nothing but the hard biscuit on which the soldiers fare. Only an iron constitution and an iron will would enable him to do this; happily he had both. Of course, like a good Turk, he systematically drank nothing stronger than coffee. Stimulants are to him what they are to Sir Wilfrid Lawson; he is as firm a teetotaler as that celebrated advocate of Permissive Bills; and, so far from looking upon even moderate drinking with favour, views the consumption of alcohol with sentiments akin to disgust. "Why, they actually send their troops into action drunk!" he remarked, when speaking of the Russians; and looked so outraged at the thought of drinking before fighting that, when presently, to calm sundry qualms of the stomach

which eight days' incessant riding and driving had induced, I was fain to take a sip at my brandy-flask, I did it when the Pasha was not looking. Methought he would reason, "There is an Englishman who is going into action with us directly"—for the fight was now imminent—"and he is drinking too." I felt more constrained in the presence of this temperate Turk than before any English teetotaler I have ever met. I do not think the whole United Kingdom Alliance staring at me at one moment, would have had such an effect upon me as the quiet example and words of Osman Pasha.

You found no one drunk in Plevna. Any breach of discipline would be severely punished by the temperate Osman. I remember one day that, seeing a sergeant on the march steal a few leaves of tobacco, the Marshal came up, stripped the stripes off the unfortunate fellow's arm, and gave him a sound beating with his cane. "Would you be as bad as the Cossacks?" said he, as he cut the unlucky sergeant on the back. "Then take that, and that, and that." And the man had more than he could rub off in a few minutes.

Mr. Gay devotes a good deal of space to defend the Sultan and Turkey, and to show that Turkey even yet might be reformed. Alas! it is the old story—the story told by so many Turkish partisans from Baker downwards. If money were but poured into the void, it would prove a kind of Curtius' leap for Turkey. But alongside of this there is the confession that the administration is so corrupt that no hope can be entertained of success without outside aid, not only in money but in administration. Mr. Gay is inclined to think that the whole matter lies in a nutshell—the judicious application of this outside wisdom. With the arrival of money should come this wisdom to control it; and very extreme methods should be taken with any of the admittedly vicious customs which are now use and wont, in the way of civil servants and others exacting an income out of the people when their regular salary is in arrear. This they do through bribes and all kinds of iniquities. We are not quite so hopeful as Mr. Gay of any very speedy reform of this kind. This is, however, the one chance that remains for Turkey's continued existence. We can not do better than let Mr. Gay in some measure express his views on this most important point:—

Until money is obtained Turkey can never hope to reform. Nine out of ten of her social and political abuses have the want of money at their root. The Mudir and the Caimakam, equally with the Vali governing the province, take bribes from the people who are under them because they themselves are not paid. They are precluded from the possibility of being just and ruling righteously, for the very reason that their whole time is passed in endeavouring illegally to gain the means of livelihood. Were they regularly and fairly paid there is every reason to believe that they would have respect to the law, especially if swift punishment followed upon wrong-doing. Many of these men are eighteen months or two years without a farthing of salary. They have had to bribe others heavily in many cases to get the place they hold at all, and they must not only recoup themselves for their outlay, but maintain themselves and their families. The problem which presents itself is solved by the reception of bribes—its only apparent solution. The evil arising from the want of money extends itself to the force of *gendarmerie*, or *Zaptiehs*, as they are called in Turkey, with manifold bad results.

In spite of some political perversities Mr. Gay's book is not only thoroughly readable, well-written, and graceful in style, but it contains authoritative reports of transactions of European importance not to be found elsewhere. It must therefore be added to every library and be read by every one who desires to have complete knowledge of the recent campaign in the East of Europe.

MR. DOBNEY'S "LETTERS TO THE PERPLEXED."

The first requisite of any man who should seek to remove the doubts of others is that he should be of transparent honesty himself. Not always that he should be dogmatically certain as to his own belief, and equally certain that nothing can be true excepting what he believes—that, probably, would not always assist him in convincing others—but honesty is an absolute necessity. Now it is this which gives the charm to Mr. Dobney's work. Some arguments which he uses would not convince us, and are not altogether calculated to convince; but that they are urged with great sincerity, dictated by great anxiety and earnestness, will be felt by all the readers of this little work.

Now, there is, of course, a sense in which these letters might be considered to be addressed to all intelligent and thinking Christian men, for at one time or another, if their faith is worth much, all get a little perplexed. But it is not altogether with these that Mr. Dobney has to do. He addresses those who may be said to be in a settled state of perplexity. He himself says:—

It is no longer possible to us, even if we would, to close our eyes to the fact that there is more or less of very serious disturbance and unsettlement in all the schools of religious thought—say churches, if you will. Things which a few years ago no one who cared for religious truth and the religious life could have dreamed

* *Letters to the Perplexed.* By the Rev. H. H. DOBNEY. (James Clarke and Co.)

would ever be called in question, are now known by everybody to be boldly and peremptorily challenged; and challenged, not merely by the scoffer, not merely by the frivolous and flippant—though, of course, there will be plenty of this class also to lend the aid of their most sweet voices—but by men in grim earnest, to rid themselves and the world of whatever plausibilities have falsely passed hitherto for truths. Many a pernicious error—falsehood, they say—has long been masquerading in sacred vestments, and by virtue of false seeming has gained a credit and a power and a pretended prescriptive right which have been purely mischievous; and it is time, they insist, that all that passes in the world or in the Church as religious truth should be challenged to produce satisfactory credentials. Whether or not, having found out that there is some spurious coin in circulation, it is necessary to test not only every sovereign, but also every threepenny-piece that may be tendered to us, let who will decide. However, I suppose that there is no man of any intellectual and moral robustness who can look back over a period of, say, twenty years, or even less, without seeing that he himself has in days gone by tenaciously held some things to be true, which he now sees it is well that he has given up for something better, that is truer. Such a one can understand, then, that a similar process may have been going forward in other minds, too, and with regard to matters which he himself may not yet have investigated very searchingly; and, therefore, he ought scarcely to be surprised if some of those things he still fondly clings to, having been, whether wisely or not, unsparingly questioned by such other thinkers, have been abandoned by them for what they, too, deem more purely true.

To these and others are these Letters addressed. We have spoken of one quality which they possess. They have others—thorough candour and manliness, respect for doubters, as well as devout feeling, but no parade of mere sentimental piety.

Having said this, we have said all that need be said of this work to recommend it to our readers, excepting to state that amongst the questions dealt with are, the "Character of Doubt," on "Verifying," "Verifying Prayer," on "Believing in God," "How do we get Our Christ?" "The Bible," "The Existence of Evil."

MR. GLADSTONE ON ANGLICANISM, ROMANISM, AND PROTESTANTISM.

Mr. Gladstone contributes a paper to this month's *Contemporary Review* under the title of "The Sixteenth Century Arraigned before the Nineteenth: A Study on the Reformation." In October, 1850, he says, a strong political excitement was kindled in all districts of this island, which gave birth to the Ecclesiastical Titles Act, a measure which encumbered the Statute Book for a quarter of a century and then silently closed its unwept existence. Secessions from the Church of England to the Church of Rome, and the talents of many, as well as the fine and subtle genius of one amongst them, had quickened public susceptibility. At the time the right hon. gentleman was in France, when he heard an earnest preacher on the triumphs of his Church; his point being that they were not confined to the earlier centuries, but were even then as conspicuous as ever, for as he was addressing them the great fortress of heresy was crumbling away in England, and the people were returning in crowds within the one true fold of Christ. If the worthy preacher were alive now, was he satisfied with the statistics of conversion? They were absolutely stationary. The Roman Catholic population of England had for a generation past been between four and five per cent., and of this portion not less than five-sixths were of Irish birth. The variation observable had been downwards rather than upwards, and there was no sign that the secession of great minds to Roman Catholicism had made an impression on the mass of the people. The Abbé Martin, in his paper in the *Contemporary Review* of August last, looks at the subject in a curious mind. The Ritualists of whom the Abbé writes have gone provokingly near him, and yet, like the asymptote of the parabola, they would not touch him. They seem to hug and scrape the boundary, and yet refuse to press it. He has all manner of reasons to excuse these Ritualists, but his article was entirely subjective; all on the men, nothing on the question. The general proposition of the Abbé seemed to be this, that a portion of the English Church much resembles the Latin Church in ritual, usage, and doctrine. It was therefore matter of astonishment to him that the resemblance did not merge into identity—that it did not enter the Papal fold. But the ritual and doctrine of the Eastern Church had received from the Latin Church an acknowledgment it had never granted to any Anglican faction or section, and yet nothing was so rare as a theological or ecclesiastical conversion from the Eastern to the Latin Church. The Abbé might then do well to take the beam of the non-conversion of Greeks and Russians out of his eye before he troubled himself so seriously with the mote of the non-conversion of the Ritualists. The Abbé did not understand the incompatibility, be it for good or be it for evil, of the English mind with the Roman claims and the system which they introduced. To this system, whether under the name of Rome or of Ritual, he held it perfectly certain that this nation would, at least until it had undergone an extensive moral as well as theological transformation, decline to submit. The Abbé thinks the people of England in general supposed the Roman Catholic religion to be a tissue of error and iniquity; but in this he did them a great injustice. If he had been a close observer of our history (which Mr.

Gladstone recapitulates from the time of the Reformation down to the present, the Abbé could never have said that there was no peace in the English Church except when the State tightened the reins, for this had been the time of the greatest disturbance. The State promoted a lethargic peace during the eighteenth century by appointing Hanoverian bishops, who could not exercise a sharp control over a Jacobite clergy. Hardly anyone denied the enormous increase of good wrought in our own time amidst all its troubles and scandals. It only occurred by accident to Abbé Martin that Ritualists abide in the Anglican Church because they believe it to be "a part of the true Church of Christ," but this supplied a conclusive answer to his own question. He offered us a religion with "authority for its fundamental principle," but authority blended with great kindness and condescension. There was in this country a great mass of positive belief both within and without the Church of the nation, among the Presbyterians of Scotland, and the Nonconformists of England, that extremes of doctrine had been greatly mitigated; but theology was on the rise, and culture was held in increased esteem. The principles called Anglican, which had so greatly advanced in positiveness and in practical vitality, exhibited notable distinctions from the Protestant system as it existed outside the Church of the land; but both this Evangelical Protestantism and the Anglican system had crossed the ocean and sprung up in the remotest portions of the earth with vigorous organisations to sustain them and with no small expansive force in efforts to redeem the heathen. There were Roman divines who seemed to boast of the disintegration of Protestantism, yet he could hardly understand how the candid mind, be he Roman or other, could fail to see that the two he had described were great and powerful factors for the present and for the future in the composition and direction of the Christian world. They both differed from the Church of Rome, but they prized as inestimable the power of free and universal access for all Christians to the written Word, the most powerful and pure of all instruments of human education, and that boon was obtained for both by the struggle of the sixteenth century. Men had now to contend for the first beginning, the elements and foundations of truth, and, though the contest was close and urgent, there was no ground for despondency as to the issue. But Mr. Gladstone feels that the time has come when discussion has to be substituted for anathema as the main instrument of defence.

THE PRIMATE, THE CHURCH DEFENCE INSTITUTION, AND THE LIBERATION SOCIETY.

At the meeting of the Canterbury Diocesan Conference held last week, the archbishop in the chair, the question of supporting the Church Defence Institution came up for discussion. It was introduced by the Primate himself, who, after stating that the annual income of the Liberation Society was 16,350*l.*, that during the year it had employed between thirty and forty agents and lecturers, and held 930 meetings in various parishes, with a view of letting people understand what a bad thing the Established Church is, and that during the year the society had distributed no less than 2,323,000 publications, said:—Of course, the argument in favour of the Church Defence Institution is that this amount of work is being done to undermine the Church, and it is very desirable that there should be some persons who would be able to counteract the proceedings of those who would undermine the Church. Some doubts have arisen from time to time with regard to the hearty advocacy of the Church Defence Institution. In the first place, there is this very considerable difficulty which has always been somewhat in the way. The Church of England is the Church of England, not the Church of any political party in England. A very large amount of evil it is thought will be done if at any time the Church of England represents itself as associated with one political party rather than another. Now, the unfortunate state of things is this, that one or two questions which are very important for the Church of England as an Establishment are also such as are likely to be taken up by the Radical section of the political community, and that therefore the Church is necessarily thrown into somewhat of a political position; but great care and great discrimination seemed to be required to minimise this necessary evil as much as possible, and to let it be distinctly understood that a man as a citizen of the great English nation is entitled to hold whatever political opinion he pleases, and yet to be an attached member of the Established Church. (Hear, hear.) Now, I am sorry to say that in the course of the last year or two very considerable difficulty has arisen with regard to the Church Defence Institution on this particular point. Certain questions arose which the Church Defence Institution considered as absolutely destructive to the Established Church, which many other most attached members of the Established Church did not think to have that tendency, and, therefore, we were in some degree thrown into this disagreeable position, that it appeared as if mere political questions were to be considered as vital for the existence of the Established Church. That rock, I trust, may be avoided, and it will require a good deal of tact and forbearance and common sense on the part of those who have to deal with this society to avoid some dangers from that particular rock. The next point on which a difficulty has arisen with regard to the Church

Defence Institution has been this—it is always said that it is a bad thing to excuse yourself, and it is said that if you begin to defend yourself you very often make yourself a sort of confession of weakness. There may be places where the Church of England has gone on year by year and age after age, without any difficulty, and where, if you suddenly tell the people there that such and such objections are made to the Church of England, and that if you come down to answer them you may put all these objections into their heads, just as it is that injudicious defences of Christianity sometimes suggest more difficulties than persons who hear them for the first time are able to answer. The best Church Defence Institution are the clergy and laity of the Church of England earnestly endeavouring in their various spheres to perform the duties which devolve upon them in those spheres, and it is far better, where such is our happy lot, to ignore the attacks which are made by our assailants; but of course if you read that 930 meetings have been held in our various parishes, and 2,323,000 publications disseminated in them with the view of raking up every conceivable objection against the Church, it becomes then, of course, a different question, and it is very desirable to have somebody at hand who will give us 2,323,000 answers to those publications; and who will also hold 930 meetings, if necessary, in order to put these paid lecturers of the Liberation Society out of countenance. Now, it is this work which the Church Defence Institution gives itself to, and it is for the performance of that work that it has received the co-operation, if not of all the bishops, of a large body of them—I may say almost of the whole—by far the majority of the bishops; and it is desirable that when a lecturer comes down into your parish from the Liberation Society you should have somebody at hand who will be able to answer the monstrous and unfounded statements which he is likely to ventilate amongst your parishioners, or when it sends among your parishioners publications containing false statements with regard to the Church of England, or doubtful statements, or which become false by the truth being represented in a doubtful or ambiguous way, it is well to have truth, the whole truth, and nothing but the truth, set before them on the other side. That is the degree in which we think that the Church Defence Institution may be useful, and we recognise that it is and has been useful to that extent.

The Rev. Canon JEFFREYS moved—

That the Church Defence Institution is worthy of the support of all Christians.

A friend of his from South-East Lancashire told him that in the town in which he lived the Liberation Society had been beaten completely out of the field. He did not think it was wise to open the question in parishes in which the Liberation Society had done nothing. At the same time they could support their institution to the utmost of their power in a variety of ways.

Colonel HARTLEY thought that so long as the clergy and the laity were true to the Church there was very little fear of disestablishment taking place. At the same time, although that danger might be far off, it was no reason why they should allow the agents of the Liberation Society to go on misrepresenting them without making any reply. He found many Dissenters were not in favour of disestablishment, because they were conscious of the loss which would ensue to religion throughout the country.

The Rev. T. MOORE held that one of the causes of the success of the Liberation Society was the untainted means placed at its disposal. Another advantage they had was that they went in for one political party, and therefore could apply the lever by making their political support dependent upon the support of the members in both Houses of Parliament. The danger might be nearer than some of them thought for; it only wanted a political crisis to bring the question to the front. The Liberationists were always careful never to go into any town or parish in which the Church was powerful; they always selected those places in which, through some cause or another, the clergyman was unpopular with his people. Let them not bring on the fight, but let them be ready to take up the challenge if it were thrown down. By all means let them support the Church Defence Institution.

The motion was then carried.

[In reference to the 900 meetings referred to, held by the Liberation Society, Mr. M. B. Sutton, writing to the *Daily News*, inquires whether there are 900 towns or parishes where, as Mr. Moore said, "the clergyman is unpopular." "I take it for granted," says the writer, "that the Rev. T. Moore is a popular clergyman, and, for aught I know, the Church may be powerful in his parish; but if he will give the name of the parish I will engage, for his special edification and the enlightenment of his parishioners, that a Liberationist meeting shall very quickly be held there. With Colonel Hartley I would dispute the fact 'that some Dissenters were not in favour of disestablishment, because they were conscious of the loss which would ensue to religion throughout the country.' I can only say if there are such simple-minded Dissenters, we shall be only too happy to make his Church a present of them."]

DISESTABLISHMENT MEETINGS.

MEETINGS AROUND WISBECH.

The Rev. J. H. Lummis has recommenced work in his district, and during the past week has confined his attention to places around Wisbech,

being aided by several energetic members of the local committee.

The meeting on Tuesday, Sept. 24, was at OLD WALSOKE. The attendance was good and the attention admirable. George Dawbarn, Esq., presided, and Mr. Lummis lectured, the subject being, "The Church and the Auction Mart." A resolution in favour of disestablishment, proposed by Mr. M. Taylor and seconded by Mr. J. Walker, was unanimously carried.

On Wednesday Mr. Lummis visited MARROW, the Rev. E. J. Travis, in the unavoidable absence of Mr. Dawbarn, presiding. The local "statutes" hindered the attendance of many; but those present were much interested in the lecture—"The Church and her Revenues." A disestablishment resolution here, too, was unanimously carried.

The meeting on Thursday was at WALPOLE ST. PETERS, and a recent burial case induced the lecturer to take for his theme, "The Church and the Churchyard." Mr. Gollison proposed, and Mr. Hopper seconded, a vote of thanks to the lecturer.

TYDD.—Some of the revelations contained in Mr. Lummis's new lecture on "The Church and the Auction Mart," created much sensation here on Friday night, when a good meeting was held under the presidency of Mr. M. Taylor. Notwithstanding the long and vigorous controversy carried on here last year between Mr. Lummis and the Rev. E. C. Baldwin, supported by Mr. H. B. Reed, of the Church Defence Society, the meeting was perfectly unanimous in its vote for disestablishment.

OTHER MEETINGS.

LEADWELL.—The Rev. Thomas Pincock, of Oxford has lectured in the Primitive Methodist Chapel, Leadwell. The chair was taken by W. Allen.

LANGFORD.—The Rev. T. Pincock has lectured in the Congregational Schoolroom, Langford, Oxon. The chair was taken by the Rev. C. Wright. Both meetings were enthusiastic and successful. The people were thoroughly interested, and some walked several miles to attend.

CARLEY-STREET CHAPEL, LEICESTER.—Mr. Hipwood lectured here on Wednesday, the 25th ult., on "The Principles, Objects, and Operations of the Liberation Society." The Rev. — Worth, pastor of the church, presided. There was very marked and well-sustained interest on the part of the audience, and cordial expressions of approval as the several points were set forth, argued, and illustrated by the lecturer. The chairman introduced the lecturer by a speech in full sympathy with the society; and the meeting closed with very hearty and unanimous votes of thanks to lecturer and chairman.

SUTTON-IN-ASHFIELD.—On Wednesday evening the Rev. E. H. Jackson, of Louth, lectured in the Independent schoolroom on "The Right and Duty of Englishmen to consider the Political Position of the State Church." There was a large and appreciative audience. The Rev. A. E. Johnson, Baptist minister, presided.

DOLWYDELON, NEAR LLANRWST.—This place is amongst the hills, about five or six miles from Bettws-y-coed. Some time since the Rev. R. M. Jones delivered three lectures on "The Parish Church," "The Parish Creed," and "The Parish Parsons," and they created a great deal of stir at the time. On Friday evening, Sept. 27, the Rev. J. Eiddon Jones delivered his lecture on "The Plan of Disestablishment and Disendowment" at the Independent Chapel; chairman, the Rev. R. M. Jones. The chapel was filled in every corner, and the audience listened attentively throughout. There were two clergymen and several of their friends present.

HOYLAND.—A meeting has been held at the Town Hall, Hoyland, attended by Mr. Ingham, Mr. Hardy, and Mr. F. P. Rawson, of Sheffield. The hall was well filled, and there was not quite so much disorder as there was at the last meeting. Mr. Woffinden presided. Mr. Ingham made the first speech, in which he dealt with the accusation that Liberationists wished to injure the Church. Mr. Hardy spoke of the political action of the Church. Mr. Rawson dealt with the state of the Establishment. Mr. Bevington and Mr. Urtley spoke to a resolution respecting disestablishment, which was carried almost unanimously.

BRADWELL, DERBYSHIRE.—There was a large attendance at Bradwell to hear Mr. Ingham, Mr. Rawson, of Sheffield, and others on the disestablishment question, the Rev. R. Shenton presiding. The meeting was addressed at length by the speakers, who were received with loud cheers.

ECCLESIASTICAL MISCELLANY.

RELIGIOUS FREEDOM IN RUSSIA.—The Russian Baptists who have been three years in prison at Odessa, for promulgating their faith, have been recently tried and acquitted, to the great joy of the spectators at the trial. The Attorney-General had demanded their exile for three years to the mines of Siberia.

RITUALISM AT BARROW.—For some time past the Bishop of Carlisle and the Rev. T. S. Barrett, vicar of St. George's, Barrow-in-Furness, have been engaged in a correspondence with respect to the ritualistic practices which for ten years have been carried on in this church. The bishop ordered the vicar to remove the lights from the communion table and to make other alterations in the services; but rather than do this the vicar has resigned his charge.

RELIGIOUS CENSUS FOR SCOTLAND.—The Rev. Mr. Mackenzie, of Kingussie, has given notice of the following motion to be moved at next meeting

of the Presbytery of Abernethy:—"That the Presbytery petition Parliament, and communicate with the Home Secretary, to the effect that a column be introduced into the schedule for taking the next census showing the religious denominations of the people of Scotland."

ST. JAMES'S, HATCHAM.—The *John Bull* says:—"It appears to be no secret among members of the congregation of St. Albans, Holborn, that the living of St. James's, Hatcham, has been offered by Mr. Robert Tooth, the patron, at the desire of the Rev. Arthur Tooth, to the Rev. A. H. Stanton, of St. Albans, Holborn, and that he has accepted the vicarship. It is stated that Mr. Stanton will adopt the full ritual which was in use when Mr. Tooth was the vicar. There appears to be some doubt as to the Bishop of Rochester's consenting to institute the new vicar-elect, and it is reported that a legal action will probably be the result of the nomination."

SECESSION OF THE DUCHESS OF SUTHERLAND FROM THE SCOTCH CHURCH.—A correspondent of the *Weekly Review* says:—"A titled lady who bears one of the proudest names to be found in the Scottish peerage, and has for many years been a warm admirer of Dr. Cumming's preaching at Crown-court, has recently 'seceded' from the Auld Kirk. Her grace has taken refuge in a highly ornate form of Church service at St. Peter's, Eaton-square—an ultra-fashionable place, which may be described as the social antithesis of the little Scottish Church in Crown-court. The faithful few who still attend in Crown-court are much exercised at the secession of so distinguished a member. Not only is she conspicuously absent, but so also are those frequent parties of high-born ladies and gentlemen of her own sphere whose visits during the London season were so welcome to the humbler Kirk folk."

LEEDS NONCONFORMIST UNION.—The programme for the ensuing winter season in connection with this union is now nearly complete. A public meeting on the occasion of the opening of the fifth session is announced to be held in the Albert Hall on the evening of October 11, with Mr. John Barran, M.P., president of the union, in the chair, and Sir H. Havelock, Bart., C.B., M.P., Mr. J. S. Wright (Birmingham), Dr. E. B. Underhill, and the Rev. H. Stowell Brown among the speakers. Five other large public meetings will be held in the course of the winter, to be addressed by eminent public men; a second series of five historical lectures on Nonconformity in English history (from A.D. 1685 to 1878) has been arranged; a course of special lectures will be given by the Rev. J. Baldwin Brown (London), the Rev. Marmaduke Miller (Manchester), the Rev. J. Allanson Picton (London), the Rev. Robert Bruce (Huddersfield), &c.; in addition to which it is intended to hold meetings in several of the smaller towns and villages in the neighbourhood of Leeds, with a view to extending the operations and influence of the union.—*Leeds Mercury*.

THE REV. J. B. HEARD.—It was announced recently that the Rev. J. B. Heard, who three or four years ago seceded from the ministry of the Church of England and became a Liberationist lecturer, and afterwards the minister of a Congregational Church at Stockwell, had returned to the Church of England, and had been licensed to the curacy of St. Andrew's, Westminster. The London correspondent of the *Manchester Guardian* now says:—"Mr. Heard has not made his peace with the English Church quite so fully as the last step seems to indicate. Mr. Heard, who parted company from the Church of England on the ground of her political constitution, and who has never lost or concealed his preference for Episcopacy as a form of ecclesiastical government, becomes temporarily curate of St. Andrew's, chiefly for the purpose of renewing his licence as a clergyman of the Church of England, that so he may pass more freely to and remain more permanently in the sister Church of Ireland, which, being both episcopal and disestablished, approaches more closely to Mr. Heard's ideal of an ecclesiastical corporation than the Established and State-controlled branch of the Anglican communion."

MR. OSBORNE MORGAN ON THE WELSH NONCONFORMISTS.—The hon. member for Denbighshire was present on Friday at the laying of the memorial-stone of a new Welsh Calvinistic Chapel at Wrexham, and said he did not consider himself out of place, although a Churchman, in assisting at the ceremony. He confessed that the more he saw of Nonconformists, their worship, their hymns, and their prayers, the more he wondered that the line of division should be as great as it was. He was often told, and he thought it was a boast that was perfectly justified, that the members of the Church of England had collected several millions of pounds, in order to build places of worship, schools, and parsonages during the last twenty or thirty years. That might be perfectly true, but they must remember that not only in England, but in Wales, the wealthy part of the community were members of the Church of England, and when they heard of one lady subscribing 50,000*l.* to found a single bishopric—when they looked round and saw upon every hill-top and in every valley some chapel pointing with its silent finger to heaven, reminding people of the presence of God—he was irresistibly reminded, in addition to those who gave out of their abundance, of that poor widow who out of her penny cast in all that she had. Again, with all due deference to the English press, he was glad to see the Welsh language holding its ground, and, as long as Welsh was the language in which men

prayed and taught their children to pray and breathed out their dying souls to God, so long, he said, it was the duty of every Welshman to do what he could to enable Welshmen to worship God in a tongue understood by them.

THE RITUALISTS AND THE BISHOPS.—Speaking of the Bishop of Durham's recent charge, the *Church Review* says:—"We are disposed to resent this assumption of the respectable character by bishops. Dr. Baring ought to recollect that the bench on which he has the honour to sit is itself a complete picture of the divided state of the Church of England. Happily there are some bishops who are not of Dr. Baring's opinion, that the Church of England is on the sliding scale to destruction because the negative traditions of Protestantism are losing their vitality, but a good deal the reverse. And among these are to be found men who are not classed among High Churchmen, much less among Ritualists. In another column we advert with satisfaction to the anxiety displayed by Bishop Temple to promote a due conception of the Holy Eucharist in its worshipping attribute. Last week the Bishop of Manchester heard a complaint against an incumbent for raising his altar, and to the dismay of the ignorant complainants declared that he had no objection to an elevated altar, because the Eucharist is 'the highest act of Christian worship.' Dr. Fraser brushes away the nonsense that the accessories of the altar, as they are not essential to the Sacrament, are not important. No doubt he will soon see, if he does not already see, that the eastward position is more necessarily consistent with the character of the Eucharist as worship than the elevation of the altar. The bishops may depend upon it that to oppose what they think exaggerated views about the 'mass,' by making it nothing but a Communion, is sure to fail. On the other hand, they are in this dilemma—that when once the idea of the Eucharist as the divinely-appointed worship of Christianity is restored three-fourths of the 'Ritualists' battle will be won."

LIBERTY OF CONSCIENCE IN HESSE DARMSTADT.—Mr. J. S. Blackwood, Hon. Sec. of the Evangelical Alliance, states in a letter to the Home Minister of Hesse Darmstadt, dated Sept. 9, that persecutions are still carried on against Lutheran pastors in that state under the ordinances of 1850, which forbids secession from the Established Church except on the condition of a change of dogma and departure from the Lutheran faith. He says:—

Within the last few weeks, Pastor Bingham, of Höchst, has been cited to appear in court for a sermon preached in October, 1877, as well as for some other act.

So lately as the 3rd of September, Pastor Lucius, of Usenborn, has had his furniture seized to pay a reduced fine of 50 marks, in which sum he had been condemned last year. This fine was first fixed at 1,500 marks, but was reduced to 50 on appeal to the High Court; and these 50 marks are now levied.

The same Pastor Lucius has been now again condemned in a new fine of 950 marks, which has been reduced on appeal to 100 marks; and now, on further appeal, is under consideration by the highest court at this very time.

A memorial on the subject to the Grand Duke of Hesse from the Evangelical Alliance was prepared but was not forwarded, as Mr. Blackwood found on a visit to Hesse that some relaxation of prosecutions had occurred, and that both branches of the Legislature had passed a new law by which it is to be hoped "secession from the Established Church, which hitherto was most difficult, if not impracticable, will be rendered possible without infringing the conscientious convictions of sincere good men." This law will, it is expected, be promulgated on the return home of the Grand Duke. The memorial referred to was not, therefore, presented, as the Hesse Government "seems disposed to do what is practicable at present, if not all that British Liberal opinion could desire." But Mr. Blackwood expresses a hope that meanwhile the prosecutions commenced will be stayed.

THE CHURCH CONGRESS commenced at Sheffield with a service at the parish church, where the Archbishop of York, bishops, and clergy walked in procession from the Church Institute. Some eight bishops have promised to attend the meetings, and there is a large attendance of American and colonial prelates present, most of them having come to England for the recent Pan-Anglican Synod. Amongst them are the Bishops of Iowa, Pennsylvania, Rupert's Land, Montreal, Ohio, Niagara, Dunedin, Cape Town, Falkland, Barbadoes, Blomfontein, Nebraska, Saskatchewan, Delaware, Adelaide, Ontario, and Huron. The arrangements for entertaining the visitors have been made on a very considerable scale, and most of the chief industrial works of Sheffield will be open to their inspection during the week. In addition there will be an ecclesiastical art exhibition. Amongst the principal subjects set down for discussion are:—"Modern Doubts and Difficulties in Relation to Revealed Religion," on which papers will be read by the Rev. Professor Watkins, the Rev. Professor Stanley Leathes, and the Rev. Dr. Thornton; "The Just Limits of Comprehensiveness in the National Church," which will be introduced by the Hon. C. L. Wood and Canon Ryle; "Foreign and Colonial Missions—their Condition, Organisation, and Prospects," introduced by the Bishop of Pennsylvania; "The Church—its Property, Endowments, and Revenues in Relation to the State," on which papers will be read by the Rev. Dr. Gatty and Mr. Hugh Birley, M.P.; and "Ecclesiastical Patronage, under the Heads of Simony and Exchange," and "Parishioners' Veto," on which

subjects papers are to be read by the Rev. J. Oakley and Mr. C. H. Lovell. This evening there is to be a gathering in the Temperance Hall to protest against Mr. Osborne Morgan's Burials Bill. The Cutler's Hall and the Albert Hall are placed at the service of the Congress. At Sheffield on Monday the Archbishop of York consecrated the first of nine new churches which are to be erected within five years, under a scheme for church extension. This one is to be called the Sale Memorial Church, and is erected in memory of the Rev. Canon Sale, late vicar of Sheffield. It will accommodate about 800 people, and has been erected at a cost of about 10,000*l.*

Religious and Denominational News.

ENLARGEMENT OF LANCASHIRE INDEPENDENT COLLEGE.

The new buildings which have been added to the Lancashire Independent College at Whalley Range were opened on Wednesday last. There was a large assemblage of ladies and gentlemen. A new wing has been added to the building, which contains three large lecture rooms, and a library or assembly-room, sixty feet by thirty. The number of studies has been increased, and they have been made larger in size. There were previously forty-four studies and as many bedrooms. Sixteen new studies and as many bedrooms have been added; changes which have involved much structural alteration. A suitable and commodious house for the principal has also been erected, and many minor works of improvement and renovation have been undertaken—the whole having been done from the plans and under the superintendence of Mr. Alfred Waterhouse.

At the meeting on Wednesday in the entrance-hall, the Rev. Thomas Green, of Ashton, the chairman of the college committee, presented Mr. Henry Lee, the treasurer of the institution, with a key with which to open the new hall and library, after which Mr. Lee made a short speech in which he expressed himself as deeply honoured by being invited to officiate on that occasion. Forty years ago the foundation stone of the Lancashire Independent College was laid by their venerable friend George Hadfield, whose interest in it was unabated, and who would have been there but for his advanced age. Mr. Hadfield would complete his ninety-first year on his next birthday. It was a long time for a man to live in the full possession of his faculties. Whatever others might be, and however they might cool towards the glorious doctrines of the Gospel, George Hadfield remained as sound in his views and as eager to disseminate them as he was in his younger days; and he thought they ought to be thankful that they could look to a man of this character. They had now a very complete institution. They had placed the students in a position of greater comfort. They had no reason to be ashamed of what the college had done in the past, and he trusted they were looking forward to a greater era of service—a service greater than any rendered in the past. It was important they should present the principles in which they believed in their purest form before the people; and therefore it was that from that college they trusted to send out men who should represent the views which they believed to be most in harmony with the spirit of the age, with the traditions of Christianity, and also with the principles which are laid down in the Word of God.

Mr. Lee having unlocked the door of the hall the company flocked in, and a meeting was held under the presidency of the Rev. T. Green, a large number of ministers and laymen of the city and neighbourhood being present. Dr. Raleigh having offered the dedicatory prayer, the Chairman opened with a short address in which he said they had reason to be thankful for the sympathy and support that the college received from the churches of their own denomination in that and the adjoining counties, and they were pleased to see amongst them so many representatives of those churches. Members of other Christian denominations were particularly welcome. They loved their own forms of Christian life, but they loved the cause of Christ a great deal more; and when sheep of other folds came to see them, they could rejoice that they had the same Shepherd. They had spent a good deal of money, but he trusted that the increasing numbers of their students would be provided for without parsimony or extravagance. The improvements were for use, not for ornament, and for the noblest use. They had the same Gospel to preach as of old—that which was once delivered to the Church by the apostles; but that Gospel must be preached in a way adapted to the age. (Hear, hear.) They were not to ring in any "Christ that is to be"; they had the all-perfect One; but every available and lawful method is to be used to give the Word effect. And they would be content with their own effort if Christ should use it to His own glory, and by means of it should increasingly make the deaf to hear and the dumb to speak. Mr. ALFRED WATERHOUSE read a detailed description of the work which had been done under the extension scheme, the substance of which we have given above. He was followed by Mr. HENRY LEE, who said that the work which they had undertaken would run up to 22,000*l.*, and he read a list of the principal subscribers, of whom the following gave 500*l.* each:—Mr. Hugh Mason, Mr. H. Lee, Mr. Reuben Spencer, Mr. A. Lees, Mr. G. Hadfield, Mr. N. Buckley, Mr. R. Pilkington, and Mr. W.

Pilkington. There were also subscribers for 300*l.*, 250*l.*, 200*l.*, 150*l.*, and 100*l.*; the total being 12,000*l.* He estimated that they would receive about 1,000*l.* from the collections made in the churches last Sunday, and therefore they had still about 9,000*l.* to raise.

The Rev. J. H. Gwyther read a paper on the past history of the college. It commenced with the removal of the Blackburn Academy to the neighbourhood of Manchester forty years ago, when the present college was built at a cost of 25,000*l.*, and opened in 1843. When Owens College was opened in 1851, the students were placed under the instruction of the accomplished classical professor, Mr. J. G. Greenwood. At the same time many of them availed themselves of the never-to-be-forgotten privilege of attending the lectures of the principal professor, A. G. Scott. In 1856 this connection was severed on the retirement of the Rev. Robert Halley, and the Rev. A. Newth and Mr. T. D. Hall undertook the literary education of the students. Still more important changes shortly followed, and in 1858 Mr. Henry Rogers became principal. In 1867 the connection with Owens College was resumed, and two years later Professor Scott succeeded Professor Rogers. About 200 students had been educated in the college, of whom more than 25 per cent. were University graduates.

The PRESIDENT of the college (the Rev. Professor Scott) read a statement on the present position of the college. He stated that during the last session they had fifty-three students, the largest number they ever had, and of these fifty were resident in the house. They numbered amongst their past students two who had gained the honourable position of second in their year in the Moral Science Tripos at Cambridge, and looked forward with very sanguine hope to the honours with which those now studying at that University would come back, when their course is completed there, to the college which he believed they loved. In addition to these their senior student carried off the highest honour the University of London could award in logic and philosophy in connection with the degree of Bachelor of Arts in his year. Then they had three London M.A.'s, one in each branch, which had never happened before. Professor Scott went on to say:—

For these results we are largely indebted to Owens College, our intimate connection with which for the last eleven years has been so beneficial to us. We rejoice to know too, from repeated testimony, that that connection has not been without benefit to Owens College; that, in Dr. Greenwood's words, the addition of our students to the Owens College students "has imparted a good tone to the classes in which they have taken part," and has "greatly increased the pleasure with which the professors perform their work"; that it has "brought a valuable element of academic life to Owens College." We shall heartily rejoice when the time is ripe for handing over entirely to the universities and similar institutions the work of educating our young men in the liberal arts, and we shall be able to make our college a purely theological institution. (Hear, hear.) Our deep regret was, and is, that our friends in Yorkshire were so wedded to the traditions of the past that they could not see their way to entertain with us the splendid project of one thoroughly efficient theological hall for the North of England, open to those who had attained the required general education at our universities and at such institutions as Owens College and the Yorkshire College of Science. Instead of that we have two colleges built within the last few years in one county, each with its own staff of professors, to do precisely the same work. If the three northern colleges could be blended in one such as I have adverted to, we might have an institution worthy of our past history as Congregational Nonconformists, an institution which would command enlarged and generous support, and which would do signal service in training up such a ministry as is demanded by the times in which we live. The Professor then referred to the fact that the college had contributed its fair share of distinguished ministers to the denomination, such as Dr. Raleigh, Dr. Simon, Dr. Mellor, and the Rev. J. G. Rogers, all alumni of the college. In their library they had altogether some 10,000 volumes, and they had a fair share of scholarships and exhibitions. But much remained to be done. They had not yet made adequate provision for theological science. Another professor was needed, and they could find abundant work for two more. The churches must find them the right kind of men for students, and generously and liberally, by their confidence and by the funds placed at their disposal, help them in their work. After a short address from Mr. T. K. HIGGS, the senior student,

Professor WILKINS (Owens College) read a paper on "The Relation of University Training to our Colleges," in the course of which he urged that the Christian ministry ought to be a divine vocation, and that every man having that vocation should have the advantage of a suitable course of intellectual culture. But it would be a heavy blow to the influence of the clergy among the more educated classes if purely theological training in the close and cabined atmosphere of diocesan institutions were to take the place of the healthier, breezier life of our national universities. (Hear, hear.) The seminary system had never taken root in England, and he heartily hoped that it never might. (Hear, hear.) The air of any purely professional circle was sure to become morbid and unwholesome unless it was purified by vigorous breezes from a wider world. By an unrestricted intercourse with those of different views a man learnt to estimate himself more justly. The conceit and vanity which spring up like weeds in isolation were scorched and withered in the sunshine of life in the open. (Applause.) The days of universal acquirements were over. For good or

for evil, all were compelled to be specialists. New Testament, Exegesis, the History of the Canon Law, the Hebrew Literature, Christian Apologetics, in any one of these there was room for the labours of a lifetime, where a man was to be listened to as a master and to make any permanent contribution to human knowledge. Why should there not be masters among the Independents? (Hear, hear.)

Dr. SIMON read a paper on "Theological Training for Ministerial Students," in which he gave an outline of the course of study through which a candidate for the Christian ministry ought now to be taken. At the close of his paper Dr. Simon said Congregationalists of the present day were in no small danger of disintegration, both as individual churches and as an association of churches, in consequence of the exaggeration of the principle of Christian individualism which it had been their mission to assert.

The Rev. Dr. MACLAREN, who followed, dwelt upon the importance of University training. All men of all churches were assembled together in the national universities, and he would defy any priest of the most arrogant type to hold his nose so high as he sometimes did above his Dissenting brother if that Dissenting brother had beaten him in his Greek classics, or got ahead of him during the examinations. If they wanted to tone down the sacerdotalism of which Nonconformists were so dreadfully afraid, there was no better way than that of pitching men together in the same universities, where they must acquire those loving sympathies for one another, and entertain that good fellowship which no subsequent isolation was able to overcome. No doubt it would be always necessary that Dissenters should have their theological halls—though, if he might venture on such a heresy he would say he did not know that they had any such special theology to teach that they needed a hall in which to teach it—but if they were always to have their special denominational colleges, which, in his belief, the larger portion of the people looked upon, not as places for educating ministers, but as places to send for supplies—(laughter)—the University training for all their men was still the one thing they had to keep in view. (Hear.) He should be quite content to send 50 per cent. to Owens College, when the charter came. What he wanted was that they should not train their men in these little pettifogging institutions of their own, but that they should put them in the full current of the life of the nation.

In the afternoon a large number of ladies and gentlemen sat down to luncheon in Charlton-road Schoolroom, Mr. B. Armitage presiding. To the toast, "Prosperity of Lancashire College," Principal SCOTT responded, and said he thought that when they were able to realise the plans which had been so graphically sketched by Dr. Simon they should have reached the millennium—(laughter and applause)—but meanwhile they could work on the lines so ably indicated to them, and he hoped that the time was not very far distant when they should be able to remit to the universities and colleges the education of their students in what were called the liberal arts. Mr. HENRY LEE followed, and said he hoped it would not be very long before they should see the income of Lancashire College raised by a thousand pounds a year, which additional sum they required in order to do their work thoroughly well. Mr. ALFRED BARNES proposed "Universities and Colleges," which was responded to by Dr. GREENWOOD (Principal of Owens College), who observed that he was glad to be able to testify to the strong regard he had for the past of the Lancashire College, and to his strong hopes for its future. The former was under special obligation to the latter. Those connected with Owens College had always most earnestly maintained and been anxious on all proper occasions to point out that, although they recognised to the full the great difficulty which England at the present time felt, and would perhaps for some time feel, in the attempt to infuse theological learning into academical careers, their system did not face the difficulty in quite the same spirit as that in which it was met elsewhere. They at Owens College owed much to the Lancashire College, not only because it had brought to them a considerable number of zealous, and able, and successful students, but because it enabled them to see that there was a hope of some future solution of this great and important difficulty. (Applause.) Dr. FALDING (Rotherham College) also responded, expressing his good wishes for the college. Mr. R. SPENCER, the vice-chairman, gave "The Corporation of Manchester and Salford," to which the Mayor of Manchester responded; and to the toast, "Civil and Religious Liberty," Mr. JOSEPH THOMPSON replied. Some other toasts followed.

A *soirée* was held in the college in the evening, after which a meeting was held in the lecture hall, Mr. Henry Lee in the chair. Amongst the speakers was Dr. RALEIGH, who said that they certainly did need a readjustment of the Gospel to meet the ideas, sentiments, discoveries, and improvements of these modern days. They needed to have in effect fresh presentations of that essential and glorious Gospel to meet the ever-varying needs of mankind. Nevertheless there must be an inner essence of the Gospel that did not change. This was not the time to say what was substantial and what was not substantial—in fact, to state what was the extent of the essence of the Gospel of Christ; but he believed that they were less disposed to touch that inner essence than they were when the college was opened. It was still a proud and thankful pro-

fession to make that they could state that they stood essentially in the old faith. They had put that faith into what he considered the best form in which it could be done. They had put it into buildings which he believed would stand longer than the Church of England. (Hear, hear.) He did not mean the churches of England or the Episcopal form of worship, but he meant the connection between Church and State. (Hear, hear.) He believed that building would outlast that connection. It was better than putting it in creeds and confessions although it was necessary to do even that sometimes. In erecting that building they declared afresh their belief in the full and divine vitality of the ministry of Christ, for if the Christian ministry be a divine institution it must be for human benefit, in the same way as if it was beneficial for practical work they might be sure it was of divine origin.

The Rev. J. G. ROGERS, B.A., said that he greatly rejoiced at having seen the opening of the original college building, and he greatly rejoiced also in the glory of that new and enlarged edition of it. He could not speak in that place without paying a tribute of gratitude to a man from whom he received more inspiration than from any other man. He meant the first president of the institution, a man who he believed was never appreciated among them as he deserved to be—Dr. Robert Vaughan. (Cheers.) Like Dr. Raleigh, he (Mr. Rogers) did not believe that the power of the pulpit was going to die out or that it was abated. He sometimes thought that it was greater than it ought to be. Whenever he saw a preacher of real power he feared lest he should wield too great a sway, because there was in the world a number of people whom he would not call stupid, but who were weak, for they seemed to think that if a man could preach an able sermon he was competent to lay down the law oracularly and infallibly on any question which they might choose to submit to him. (Laughter.) He (Mr. Rogers) wished the pulpit to have simply the power which ought properly to belong to it, and that did not include dictating to people respecting their faith. He did not want his people to believe exactly as he believed; but his great desire was to stir them to look into the foundations of their own faith. (Hear, hear.) The pulpit needed to know what it had to teach. He would urge ministers not to listen to any suggestion that strong, rousing, evangelical sermons should give place to maudlin, sentimental sermons in order that people might not be disturbed in their minds. The strain upon the energies of students preparing for the ministry was much greater now than it was ten years ago, and it would be greater still ten years hence. Only think what would then be the effect produced upon the people by the Board schools. They would have to deal with an educated people; or rather with a quarter-educated people, who would go about talking of intellectuality. The most difficult persons to deal with were those who fancied that they knew everything and yet were only on the threshold of knowledge. (Hear, hear.)

The Rev. JOHN BEDFORD (ex-President of the Wesleyan Methodist Conference) was the next speaker. He said that he rejoiced that the growth of the Independent denomination had been such as to render necessary the additional accommodation which they had now provided, and by means of which they would be able to transfer to the work of the Christian ministry a large number of young men who, by God's blessing, would become able and faithful ministers of the New Testament. No doubt there were men who were blessed as evangelists without training, and it was not for them to limit the power of God's grace to raise up such men, but they were bound to look at the general course of things. It was a matter of absolute necessity to have a thoroughly trained and educated ministry. (Hear, hear.) After a short address from the Rev. W. RIGBY MURRAY (Presbyterian), the proceedings were brought to a close.

The Rev. W. Jansen Davies, of Newport, Monmouthshire, has accepted the unanimous invitation of the church and congregation assembling in Providence-place Chapel, Cleckheaton, to become the pastor.

The Rev. M. Braithwaite, late of the Congregational Church, Queen-street, Burslem, commenced his ministry at the Abbey-road Church, Barrow-in-Furness, on Sunday, Sept. 22, under encouraging circumstances.

SIDCUP CONGREGATIONAL CHURCH.—The opening services in connection with the above church will take place on Tuesday next, as announced in our advertising columns. A lecture hall and class rooms have been built, the cost of which will be 1,200*l.*, towards which 700*l.* has been promised. This is the first Dissenting place of worship erected in this Kentish village, and we understand that Lord Sydney, a resident landlord and lord-lieutenant of the county, has, through a churchman contributed 10*l.* towards the building fund.

THE CITY TEMPLE.—Public worship was conducted on Sunday at the City Temple, for the first time since the redecoration of the interior. The Rev. Dr. Parker preached both in the morning and evening, and the number of people present on each occasion filled the edifice completely. The ceiling and the walls have in the last two months undergone a considerable amount of ornamentation. In addition to one handsome stained-glass window already erected, three others are shortly to be introduced. The cost of these decorations will amount to about 2,000*l.*

EVANGELISTIC SERVICES.—An interesting conference of Congregational ministers, under the presidency of Mr. W. H. Conyers, of Leeds, was held at Tolmers-square (Rev. A. Hall's) Chapel on Tuesday, for the purpose of discussing the best ways of preparing for, conducting, and following up missions or evangelistic services amongst the churches of the denomination throughout the country. It was determined to undertake special services during the forthcoming winter, applications having been received from about 400 churches, and fifty ministers having volunteered as evangelists for given periods.

SLOUGH.—The Bishop of Oxford on Tuesday, Sept. 24, consecrated the enlarged parish church of Upton-cum-Chalvey, better known as Slough. The old church was built about forty years ago, and its foundation-stone was laid by the present Duke of Cambridge. Great interest has been taken in the work of enlargement, the Queen heading the subscription list with a donation of 100*l*. Mr. Charles gave 1,000 guineas, Mr. Gillat 600*l*., and Mr. Nixey 500*l*., and a further sum of 2,000*l*. remains to be raised. If funds can be obtained, it is proposed to build a memorial spire to the memory of Sir W. Herschell, whose telescope stood on the spot occupied by the present tower.

VICTORIA-STREET CONGREGATIONAL CHURCH, DERBY, having been closed for several weeks, was re-opened on Lord's Day, Sept. 29. The services were conducted by the pastor, Mr. W. Crosbie, M.A., LL.B., and the congregations were unusually large. The church, which was erected in 1860, superseding an old-fashioned, square chapel, has been tastefully decorated and in other respects improved. Two stained-glass windows have been inserted in the rear of the church, behind the pulpit, by two active and liberal members of the congregation. The church, which is Gothic and in a commanding position, is now one of the handsomest in the Midland counties. While the work of renovation was in progress the congregation worshipped in the large Royal Drill Hall.

NOTTINGHAM.—A recognition service in connection with the settlement of the Rev. J. Ed. Flower, M.A. (late of Basingstoke), as the pastor of Addison-street Congregational Church, was held on Thursday, Sept. 19. In the evening there was a conversation in the schoolroom, which was tastefully decorated, and the attendance very large. This was followed by a public meeting in the church at seven o'clock, presided over by the Rev. F. S. Williams, of the Congregational Institute. Mr. W. Lill having made a statement on behalf of the church, Mr. Flower gave an explanation of his religious views and intentions as their pastor. Addresses were delivered on "The Ministry of the Church," by the Rev. S. March, B.A., Worcester, and on "The Christian Ministry," by the Rev. C. S. Slater. The Rev. W. H. Jellie, of London, Mr. Alderman Manning, the Revs. R. C. Hutchings, W. R. Stevenson, M.A., and others also took part in the proceedings, which were of a most encouraging character.

THE FUNERAL OF THE LATE REV. JOHN GUTHRIE, D.D., took place in Glasgow on Tuesday. The remains were brought by rail from London on the previous night, and taken to Ebenezer E.U. Independent Church, Waterloo-street, where a public service was held on Tuesday afternoon. There was a large attendance of clergymen and the general public, and the services were conducted by the Rev. Robert Hyslop, assisted by Dr. Pulsford, the Rev. David McCrae, sen., Professor Taylor, of Kendal, and Dr. Bathgate, President of the Evangelical Union. Followed by carriages (in which were members of the union, ministers of different denominations, and personal friends of the deceased) and a large number of the public on foot, the hearse was driven to the place of interment in Craigton Cemetery. The services at the grave were conducted by the Rev. Thos. Orr, of Windsor, brother-in-law of the deceased, and the Rev. Wm. Marshall, of Cambridge Heath Congregational Church, London, in whose house Dr. Guthrie died.

THE WELSH BAPTIST UNION.—The annual gathering of the Baptist Union for Wales was held last week at Aberystwith, under the presidency of the Rev. J. R. Morgan, D.D., of Llanelli, the Rev. O. Davies, of Carnarvon, acting as secretary. The Baptists of the Principality number 724 churches, consisting of 77,794 communicants, and over 80,000 scholars. The meetings were commenced by a service held at Baker-street Chapel on Monday evening, when sermons were delivered by the Revs. J. Morgan, of Basaleg, and W. E. Watkins, Pembrey. On Tuesday several committees were held, and in the evening sermons were delivered in different chapels. On Wednesday morning a sermon was delivered by the Rev. H. Stowell Brown, the president for this year of the Baptist Union for Great Britain. In a meeting held after the sermon, the Rev. H. Jones, D.D., President of Llangollen College, was elected chairman of the committee belonging to the Loan Fund; the Rev. J. G. Phillips, of Llanelli, was also elected secretary, and Mr. H. Thomas, Neath, solicitor of the same. The Provident Society met under the presidency of the Rev. D. Morgan, Blaenafon. On Wednesday evening, the President (the Rev. Dr. Morgan) in the chair, addresses were delivered by the following ministers:—By the Rev. W. Morris, of Treorkey, on "Public Worship"; by the Rev. W. Williams, of Mountain Ash, on "The Office of Deacon"; and by the Rev. N. Thomas, Cardiff, on "The Work of the Ministry." The Rev. H. Stowell Brown at the same time preached in the English Chapel. The Rev. J. Lloyd, of Merthyr, was elected chairman of the Union for the ensuing year.

NEGRO MISSIONARIES FOR CENTRAL AFRICA.—On Wednesday evening a large assembly congregated in the Metropolitan Tabernacle to bid farewell to Messrs. Richardson and Johnson, who, with their wives, are about to leave England to work as missionaries in Central Africa. They are all of negro blood, being freed slaves from the American States, and the two men have been for the past two years in the Pastor's College. The chair was taken by the Rev. C. H. Spurgeon, who said that this was one of the most interesting occasions that could occur for any of those present, for they were all interested in the college out of which a great many missionaries had been sent. They had now two who, being of African race, were considered to be well fitted to send to Africa to preach to their brethren. He had known most of Mr. Johnson, about whom there was much that was very lovable, as, indeed, there was also about his brother-in-law, Mr. Richardson. Only Mr. Johnson would be supported by the Baptist Society, and he was going to share his living with his brother-in-law. He (Mr. Spurgeon) remembered when the Tabernacle was first opened, a black man speaking there, who said he was descended from the Queen of Sheba, because he was "black but comely." These men were black, but had comeliness within, and he hoped they would win many souls. Mr. Spurgeon then uttered a prayer for their welfare and success. Mr. Johnson sang a song of his own writing, "Ethiopia shall stretch out her hands to God"; after which he gave an account of his own life as a slave in Virginia till the memorable April 3, 1865, at ten in the morning, when he with all other slaves in the States became free, and he frightened his wife by shouting "Hurrah for freedom." He went on to tell how he had worked on till he was able to come to the Pastor's College, and he cordially thanked all present for the kindness he had experienced in England.

APPRENTICESHIP SOCIETY.—The half-yearly meeting of the Society for Assisting to Apprentice the Children of Dissenting Ministers was held at the Memorial Hall, Farringdon-street, on Tuesday, the 27th ult. The chair was taken by the Rev. I. Vale Mummery, F.R.A.S. The Rev. W. Campbell opened the meeting with prayer. The minutes of the last meeting were read and confirmed. The poll was opened at twelve and closed at one o'clock, when the eight candidates at the head of the lists—(nineteen in number)—whose names were given in our last issue, were declared duly elected. The chairman in his address adverted to the serious loss the society had suffered in the removal by death of three members of the committee—the Revs. H. Bromley, D. Blow, and Robert Ashton—each of whom had long and faithfully served the society; the last named had been a member of the committee for twenty-five years. In closing, the president remarked that the society was now entering upon its jubilee year. They had already heard that the committee were anxious to make a jubilee day a day of rejoicing, by raising a goodly sum as a Jubilee Fund, so that the society's usefulness might be considerably extended. Their esteemed and excellent hon. secretary (the Rev. J. Marchant) would submit for approval a draft of an appeal which it was proposed to send to their friends and subscribers. Doubtless many would be able and willing to subscribe generous sums; while many will gladly subscribe as liberally as they could, to evince their interest in a society which has done so much during nearly fifty years to gladden the hearts and homes of not a few of our most devoted ministers of the Gospel, and who, he trusted, would, through the Divine blessing, still go on and prosper yet more abundantly. In next week's paper we hope to be able to announce the names of a few friends who have kindly promised to contribute to the "Jubilee Fund."

LITERARY ANNOUNCEMENTS.

Messrs. Bentley and Son promise for the autumn, "Records of My Girlhood," by Mrs. Butler (F. A. Kemble); "A Memoir of Dean Hook," by the Rev. W. R. W. Stephens; "The Correspondence of Honoré de Balzac," translated by Mr. C. Lamb Kenny; "Our Old Actors," by Mr. H. Barton Baker; "Old Paris and its Literary Salons," by Lady Jackson; "The Literary Remains of Mortimer Collins," edited by Mr. Tom Taylor; "The History of Antiquity," by Prof. Ducker, Vol. II.; "Adventurous Lives," by Bernard Becker; "Scenes and Characters of the Reign of Louis XVI.," by Dr. T. L. Phipson; "A History of the Tenth (or Prince of Wales's Own) Royal Regiment of Hussars," compiled by Mr. W. Douglas; "The Life of Winckelmann," translated from the German of Prof. Justi, by Madame Lily Wolfsohn; "Parish Sermons," by the late Dean Hook, edited by the Rev. Walter Hook, Rector of Parlock; and "Things and Other Things," by Mr. A. de Fonblaque. The same firm promises the following new works of fiction:—"Pomeroy Abbey," by Mrs. Henry Wood; "First Violin"; "Robin Adair," by the Hon. Mrs. Featherstonhaugh, author of "Kilcorran," &c.; "The Lovers of Armstead," by the author of "The Queen of Connaught"; and novels by the author of "The Wooing o't," and by Mrs. Compton Reade. The second volume of the "Diplomatic Sketches by an Outsider" will be published by Messrs. Bentley early in October. It is on "The Danish Question." Nos. III. and IV., treating of the affairs of Greece and Italy, will shortly follow.

Messrs. Longmans' list includes "A History of England from the Conclusion of the Great War in

1815," by Mr. Spencer Walpole, vols. i. and ii.; a Memoir of Messrs. Jameson, by her Niece; a Selection from the Essays of Mr. A. Hayward; "Literary Studies," by the late Mr. Bagehot, edited by Mr. Hutton; a third series of "The Recreation of a Country Parson"; a "A History of Ancient Egypt," in two vols., by Prof. Rawlinson, M.A.; "The Past, Present, and Future of the English Tongue," by Mr. W. Marshall; "Songs of Far-away Lands," by Mr. Joaquin Miller, and a new edition of his "Songs of the Sierras and Songs of the Sunlands"; vol. ii. of Sir J. Lefroy's "Discovery of the Bermudas"; "A Poetry Book of Elder Poets," "A Poetry-Book of Modern Poets," and "A Prose-Book," edited by Miss A. B. Edwards; "Bewick's Select Fables of Æsop," reprinted from the edition published by T. Saint, Newcastle-upon-Tyne, 1784, with all the original woodcuts; and "A New Concordance to the Bible," by Dr. R. Young.

Messrs. Hodder and Stoughton's announcements include the new volume of Bampton Lectures by the Rev. C. H. H. Wright; "Religion in England under Queen Anne and the Georges," by Dr. Stoughton; "The Englishman's Critical and Expository Bible Cyclopædia," by the Rev. A. R. Fausset; "Brownlow North, Records and Recollections," by the Rev. K. Moody-Stuart, M.A.; "Heroes of the Mission Field," by the Bishop of Ossory; a new volume of the Theological and Philosophical Library, "Practical Theology," by Professor van Oosterzee; "Our Blue Jackets," a narrative of Miss Weston's life and work among our sailors; "Memoir of the late Achilles Daunt, D.D., Dean of Cork," by the Rev. F. R. Wynne, M.A.; "Robert Halley, D.D.," a short biography, with a selection from his sermons, by his son; "The Pauline Theory of the Inspiration of Holy Scripture," by Dr. W. E. Atwell; "New Coins from Old Gold: or, Homely Hints from Holy Writ," by Thomas Champness; "Plain Proofs of the Great Facts of Christianity," by Rev. F. R. Wynne; a new story by "Silverpen," entitled "The Children's Isle"; "That Boy: Who shall have Him?" an American story, by Rev. W. H. Daniels; "Ephraim and Helah, a Story of the Exodus," by Mr. E. Hodder; and "Knowing and Doing, and Eight Stories founded on Bible Precept," by Mrs. Henry Paul.

Messrs. Macmillan and Co., in addition to books already announced, will publish during the forthcoming season the following works of general literature:—"MacLeod of Dare," by Mr. William Black; "Shelley," by Mr. J. A. Symonds, and "Goldsmith," by Mr. Black, in the series of "Englishmen of Letters," edited by Dr. Morley; "Dante," an essay, by the Very Rev. the Dean of St. Paul's, with a translation of the "De Monarchia"; a new volume of sermons, entitled, "Son, Give Me thy Heart," by the Rev. Dr. Vaughan, Master of the Temple; "Sport and Work on the Nepal Frontier, or Twelve Years' Sporting Reminiscences of an Indigo Planter," by Maori; "Turner's Liber Studiorum," a Description and Catalogue, by Mr. W. G. Rawlinson; "Life and Letters of the Rev. Samuel Clark," by his Widow; "Memoirs of Matthew Davenport Hill"; "Dress," by Mrs. Oliphant, and "Private Theatricals," by Lady Pollock, in the "Art at Home" Series; "Social Twitters," by Mrs. Loftie; "The Story of the Christians and Moors in Spain," by Miss Charlotte M. Yonge ("Golden Treasury" Series); "Total Abstinence," a course of addresses by Dr. B. W. Richardson, F.R.S.; a new and cheaper edition, in one volume, with a new Preface on African Explorations, of Sir Samuel Baker's "Ismailia"; a new and cheap edition, in one volume, with numerous illustrations, of Baron de Hübnér's "A Ramble Round the World," translated by Lady Herbert of Lea; and, in the Six Shilling Series of Popular Novels, a new edition of "Mirage," by George Fleming, author of "A Nile Novel." The following books for children are also promised by this firm:—A new story entitled "Grandmamma Dear," by Mrs. Molesworth, author of "The Cuckoo Clock," "Carrots," &c., with illustrations by Mr. Walter Crane; "Fairy Tales, their Origin and Meaning, with some Account of the Dwellers in Fairy Land," by J. Thackray Bance; and "Stories from the History of Rome," by Mrs. Beesly.

George Macdonald has written a new Scotch story, entitled "Sir Gibbie," which will appear in one or two weekly newspapers.

Mr. Smile's new book, the "Life of a Scotch Geologist, Robert Dick, Baker of Thurso," will shortly be published by Mr. Murray. The volume includes a memoir of Charles Peach, an accomplished geologist and zoologist, recently controller of customs at Wick.

It is stated that Mr. Archibald Forbes, during his American tour, will deliver three lectures every week, receiving 30*l*. for each lecture.

HOW THINGS ARE DONE IN CEYLON.—The *Times* of yesterday announces that "it is proposed to erect a new cathedral at Colombo, on the old Rifle Parade Ground, at a cost of 25,000*l*." It is arranged that the present edifice, known as St. Peter's Church, formerly a Dutch official building, shall be taken over by the authorities, the amount of the valuation going towards the construction fund of a new cathedral. In other words, as we gather from the *Ceylon Observer*, a building belonging to the British Crown, standing on land and lent by it to the Church, is now to be bought by the Crown, and the proceeds devoted to Church purposes.

CONGREGATIONAL UNION of ENGLAND and WALES.

FORTY-EIGHTH ANNUAL MEETING, AT LIVERPOOL,

OCTOBER 14TH—18TH.

Chairman—Rev. J. BALDWIN BROWN, B.A.
GENERAL PROGRAMME.

MONDAY, October 14th.

A Sermon in Great George-street Chapel at 7 p.m. by the Rev. A. M. Fairbairn, D.D., Principal of Airedale College.

TUESDAY, October 15th.

The Assembly in Great George-street Chapel at 9.30 a.m.
1. Devotional Service. 2. Chairman's Address. 3. Resolution (a). To be moved by the Rev. A. Thomson, D.D., and seconded by John W. Willans, Esq.:—"That the Assembly, while heartily recognising all Churches which are faithful to Evangelical truth and ready to co-operate with them in all Christian Service, is impressed with the importance of the increase of a healthy denominational sentiment in the Congregational body, in order to the due administration of Congregationalism as a Church polity, and the adequate development of the resources of the Churches for the extension of Christ's Kingdom; that it earnestly commends the adoption in all the Churches of some method of systematic teaching in the Scriptural principles of Church organisation and order; and that it instructs the Committee, in prospect of the Jubilee of the Union in 1881, to make timely arrangements for the use of special means during that year, by publications and otherwise, for the popular exposition of the principles and adaptations of Congregationalism, and for the promotion of knowledge in regard to its history." (b). To be moved by the Rev. S. Pearson, M.A., and seconded by T. Minshall, Esq.:—"That the Assembly hereby instructs the Committee to enter into immediate correspondence with the representatives of the Non-Established Evangelical Churches, with a view to a Conference at an early date on matters connected with the religious condition of England, and the co-operation of those Churches for the promotion of faith and godliness among the people."

Sectional Meetings, at 3.30 p.m. 1. In Hope Hall. Chairman, Joshua Nicholson, Esq. Paper by the Rev. H. T. Robjohns, B.A., on the question "Whether better arrangements cannot be made through County Unions or otherwise for the Certifying of Ministers." A Short paper will also be read in this section by the Rev. R. Ann on "The Removal and Settlement of Ministers." 2. In the Rooms of the Young Men's Christian Association, Mount Pleasant. Chairman, W. Woodall, Esq. Paper by the Rev. W. Clarkson, B.A., on "Home Retention."

A Meeting of the Executive of the Church Aid Society in the Ladies' Vestry of Great George-street Chapel, at 4 p.m.

A Public Meeting in Great George-street Chapel (at 6.30 p.m.) for the Exposition and Enforcement of Free Church Principles. Chairman—Wm. Crossfield, Esq., J.P. Addresses by the Revs. E. R. Conder, M.A., H. Allon, D.D., and J. G. Rogers, B.A.

A Meeting at Chadwick Mount Chapel at 7.30 p.m. Addresses by the Revs. Geo. Martin, J. Ervine, and H. Arnold.

A Meeting at Wavertree at 7.30 p.m. Addresses by the Revs. A. Rowland, LL.B., R. Balgarnie, and A. J. Griffith.

A Sermon at Toxteth Park Chapel, at 7.30 p.m., by the Rev. H. Arnold Thomas, M.A.

WEDNESDAY, October 16th.

The Assembly in Great George-street Chapel at 9.30 a.m.
1. Devotional Service. 2. The Reception of Representatives of other Bodies. 3. A Paper by Henry Lee, Esq., J.P., "On the Church Aid Society, and our Responsibilities in regard to it." 4. A Resolution to be moved by the Rev. E. J. Hartland, and seconded by
viz., "That the Assembly urges the claims of the Church Aid and Home Missionary Society upon the attention of the pastors and deacons of the Churches; suggests the formation of an auxiliary of the Society in every Congregational Church in England; and expresses the hope that the several County Associations will take immediate steps by deputation and otherwise to diffuse throughout the Churches a spirit of bold and generous enterprise in promoting the objects which the Society contemplates."

Sectional Meetings at 3.30 p.m. 1. In Hope Hall. Chairman—Willis, on the importance of so conducting Home Missionary effort as to gather its fruit into Churches, and preferably into Churches which give promise of early self-support. 2. In the rooms of the Young Men's Christian Association, Mount Pleasant. Chairman—E. Grimwade, Esq., J.P. A Paper by the Rev. J. MacDougall, "On the Duty of Carrying out the Law of Christ in Political Conduct, and of Impressing the Collective Action of the Nation as far as possible with Christian Influence."

A Meeting of the Special Committee on Desirable Reforms in our College System, in the Ladies' Vestry of Great George-street Chapel, at 4 p.m.

A Public Meeting in the Philharmonic Hall, at 6.30 p.m., for the furtherance of the objects of the Church Aid and Home Missionary Society. Chairman, S. Morley, Esq., M.P. Addresses by the Revs. A. Raleigh, D.D., R. W. Dale, M.A., and A. Hannay.

A Meeting for Seamen in South Bethel, at 7.30 p.m. Chairman, Wm. Crossfield, jun., Esq. Addresses by the Revs. Sept. March, B.A., and T. Greenbury.

A Welsh Public Meeting in the Tabernacle. Chairman, T. Williams, Esq., J.P., Merthyr Tydvil. Addresses by the Revs. Dr. W. Rees, W. Emlyn Jones, and D. Oliver.

THURSDAY, October 17.

The Assembly in Great George-street Chapel, at 9.30 a.m. This Meeting will be specially devotional, with conference on the state of the Churches in regard to religion. A Paper on the subject will be read by the Rev. J. C. Harrison. To be followed by conference and prayer.

A Meeting of the Church Aid Council in Great George-street Lecture-room, at 4 p.m.

A Meeting for Working Men in the Concert Hall, Lord Nelson-street, at 7.30 p.m. Chairman, Wm. Armitage, Esq., J.P. Addresses by the Revs. W. F. Callaway, Ed. White, and E. Heber Evans.

A Meeting at Bootle, at 7.30 p.m. Addresses by the Rev. J. Kennedy, D.D., E. W. Shalders, B.A., and J. Chadburn.

A Meeting at Norwood, at 7.30 p.m. Addresses by the Revs. J. K. Nuttall, H. Batchelor, and S. Hedden.

A Sermon at Edge Hill Chapel by the Rev. H. Allon, D.D., at 7.30 p.m.

FRIDAY, October 18th.

A Sermon to Children in Crescent Chapel, by the Rev. C. J. C. New, of Hastings, at 6.30 p.m.

A Meeting for Young Men at 8 p.m. Chairman, J. H. Simpson, Esq. Addresses by the Revs. A. Norris, J. Morlais Jones, and W. M. Statham.

A Meeting for Seamen in Westminster Chapel at 7.30 p.m. Addresses by T. Stratton, Esq. (Hull), and the Revs. T. Greenbury and J. G. Rogers, B.A.

There will also be the following meetings:—1. Birkenhead. Addresses by the Revs. J. Stoughton, D.D., W. S. Clarkson, B.A., and J. P. Gledstone. 2. Warrington. Chairman, S. Rigby, Esq. Addresses by the Rev. A. McAulane, D.D., W. Cuthbertson, B.A., and W. Lenwood, B.A., LL.B. 3. Ormskirk. A Sermon by the Rev. H. Simon. 4. St. Helens. Addresses by the Revs. G. S. Barrett, B.A., J. M. Hannay Valentine, and D. B. Hooke. 5. Southport. Chairman, S. Boothroyd, Esq. Addresses by the Revs. R. Bruce, M.A., P. Colborne, and H. Tarrant.

[It is hoped that Members will take an active part in the discussion and Conference alike of the Wednesday and Thursday's Session; and it is suggested that those who intend to do so should send their cards to the Secretary or Chairman.]

NOTE.—Information in regard to arrangements for writing rooms, Post-office, dinners, teas, &c., will be included in the Advertiser of next week, as also in the programme which will be sent to members from Liverpool. The blanks in the above will then also be filled up.

ALEXANDER HANNAY, Secretary.

ANNUAL SESSION of the BAPTIST UNION of GREAT BRITAIN and IRELAND. To be held at LEEDS, Oct. 7 and 10, 1878.

President—Rev. HUGH STOWELL BROWN.

MONDAY, October 7th.

7 p.m.—Sermon at South Parade Chapel by Rev. George Gould, Vice-President of the Union.

TUESDAY, October 8th.

7 a.m.—Missionary Sermon to the Young, at Blenheim Chapel, by Rev. R. Glover, of Bristol.

10.30 a.m.—Missionary Conference at East Parade Chapel. Mr. Alderman Whitehead, of Bradford, in the Chair.

Three Papers of twenty minutes each will be read:—(1) "Our Foreign Missions, in 1848 and 1878," by Alfred Henry Baynes, Esq.; (2) "Our Missionary Methods and Resources," by J. Perkins Bacon, Esq.; (3) "Our Missionary Principles and Motives," by Rev. Clement Bailhache. To be followed by Conference and Resolutions.

3 p.m.—A Presentation and Valedictory Meeting at East Parade Chapel. E. B. Underhill, Esq., LL.D., in the Chair, when a Presentation will be made to Rev. C. B. Lewis, late of Calcutta, from his brethren in India, on his retirement from the mission field, after twenty-seven years of arduous service, by Rev. J. Chamberlain Page, late of Darjeeling. Addresses will be given by the Chairman; Rev. J. D. Bate, from Allahabad; H. Dear, Esq., of Monghyr, and others. To be followed by a Valedictory Service, to take leave of Rev. Wm. James, of Langmyndr, Missionary-Elect to India.

7 p.m.—Public Missionary Meeting in the Town Hall, Sir Henry Havelock, Bart., M.P., in the Chair. Addresses will be given by the Chairman; Rev. W. Landels, D.D., of London; Rev. Geo. Kerry, Missionary from Barisal, Bengal; Rev. T. L. Johnson, formerly a slave, now Missionary-Elect to Western Africa; and Rev. H. B. Robinson, of Wisbech, representing the General Baptist Missionary Society. A Collection will be made on behalf of Foreign Missions.

WEDNESDAY, October 9th.

7.30 a.m.—Prayer Meeting at South Parade Chapel. Rev. H. Dowson to preside.

10 a.m.—Session of the Union at East Parade Chapel. Devotional Service. Address by the President. Reception of Deputation from the Congregational Union.

3 p.m.—Sermon at Oxford-place Wesleyan Chapel, by Rev. C. H. Spurgeon.

6.30 p.m.—Adjourned Session of the Union at South Parade Chapel. Home and Irish Mission: Election of Committee, Annuity Fund, Augmentation Fund, and Board of Education. Presentation of Reports and Election of Committees.

7 p.m.—Sermons at the following places:—Barley-road Chapel, "Redemption," by Mr. W. P. Lockhart, of Liverpool; York-road Chapel, "A Place of Privilege," by Rev. J. P. Chown, of London; Wintown-street Chapel, "The Laws of Time and Growth in Relation to Christian Life and Work," by Rev. G. W. M'Cree, of London; Hunslet Tabernacle, "The Old, Old Story," by Rev. E. G. Gange, of Bristol.

THURSDAY, October 10.

7.30 a.m.—Sermon to Christian Workers at South Parade Chapel, by Rev. Benwell Bird, of Plymouth. "The Power of Christ the Encouragement and Resource for Christian Service."

10 a.m.—Session of the Union at East Parade Chapel. Devotional Service. Paper on "Forms of Worldliness Prevalent in the Christian Church," by Rev. R. H. Marten, B.A., of London. Resolution: Dr. Culross, of Glasgow, and Rev. E. Medley, B.A., of Nottingham. Home and Irish Mission: Statement by Rev. J. H. Millard, B.A. Resolution by Rev. J. P. Chown and J. P. Bacon, Esq.

3 p.m.—Adjourned Session at South Parade Chapel: Business postponed from previous meetings.

6.30 p.m.—Public Meeting at the Town Hall. J. Barran, Esq., M.P., in the chair. Speakers: H. M. Bompas, Esq., Q.C., "On Some Temptations incident to a Special Knowledge of Divine Truth"; Rev. W. G. Lewis, of Westbourne Grove, London; Rev. E. C. Pike, B.A., of Birmingham, "Fidelity to Christ, an Element of Disturbance in the World"; and Rev. C. H. Spurgeon.

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The Nonconformist.

WEDNESDAY, OCTOBER 2, 1878.

THE WEEK.

THE apprehension of a great war on the north-western frontier of India is beginning somewhat to abate. It is true that great war-like preparations continue to be made in the Punjab, and that troops are being massed there in expectation of a campaign against the Afghans. But the commissariat arrangements will take much time to perfect, so that the frontier can hardly be crossed before next spring. Some of the Ministerial papers, however, continue to urge that it would be easy before the winter sets in to seize upon the Koorum Pass and march upon Kandahar, which demonstration might, it is thought, suffice to bring Shere Ali to our terms. In view, however, of the fact that the frontier tribes are able to muster in the aggregate 100,000 men, and that the mass of them are bitterly hostile to the Indian Government, such an expedition would be very hazardous. The *Times* therefore counsels prudence and circumspection. It is pointed out that such a war will be a troublesome and costly affair, and could hardly be waged successfully under some fifteen millions sterling, "and if in the end we break up Afghanistan, we shall find ourselves face to face with Russia, with the whole border in the condition of some of the European provinces of Turkey."

But it is the financial aspect of the question that has cooled the ardour of our fire-eaters at home, and if report be true, has occasioned serious differences among the members of the Cabinet. Mr. Fawcett's letter, upon which we have commented elsewhere, has fallen like a bombshell into the ranks of the Ministerial adherents. Its arguments cannot be confuted, and some of the most zealous supporters of an aggressive policy in Afghanistan, such as the *Pall Mall Gazette*, agree with the hon. member for Hackney that the cost of a campaign in Afghanistan must be borne by the Imperial Exchequer—a prospect which, in the present state of the revenue, and the enormous demands upon our resources arising out of Lord Beaconsfield's Eastern policy, may well make the Government quail. Our Prime Minister, however, is in no hurry. Probably he and his colleagues have exchanged opinions on the subject, and Sir S. Northcote may have set forth the financial difficulties of the enterprise, but it has not been thought necessary to summon a Cabinet Council to discuss this grave emergency.

The Russian newspapers deal with the Indian crisis very freely, and express surprise and a malicious satisfaction at the precipitation of our Indian Government; while the more moderate organs like the *Nord* contend that it will be entirely the fault of England if the Russian Government becomes mixed up with the Afghan dispute. "If," says that paper, "the Russian envoy withdraws, which we will not yet take upon ourselves to affirm, it will evidently be under the regular conditions of the return of these kinds of embassies when once their mission is accomplished, and not at the summons of England. There is at present no Afghan question at St. Petersburg, and it would be gratuitous clumsiness and imprudence of English policy to create one. Russia, at peace with England, is in no way desirous of attacking or disquieting British rule in India." It seems that there has been some official correspondence on the subject, our Foreign Minister having, it is said, asked the St. Petersburg Cabinet how it proposes to reconcile General Abramoff's mission to Cabul with the previous engagements by which Russia agreed to renounce all political influence in Afghanistan. Prince Gortschakoff's reply is understood to be in effect that Russia is always disposed to respect existing engagements, and that the mission, although decided upon at a time and under circumstances which no longer

exist, was merely intended as an act of courtesy to the Ameer of Afghanistan. Although there may still be Russian officers at Cabul, the Mission appears to have left that capital.

The letter of Lord Lawrence introduces a new and most important element into the question. His lordship, who would hardly have come forward but for the greatness of the emergency, is entirely opposed to the Imperialist policy both of Lord Lytton and the Home Government. The *Times*, staggered by the decisive tone of the letter, argues that we must forget "Lord Lawrence's vast Indian experience and his acknowledged weight of character" in examining his conclusions—a very foolish remark, which bespeaks the weakness of the cause defended by that perverse organ. His lordship's reasons for opposing the Government policy can, however, stand by themselves. He thinks it was "a serious mistake" to organise a Mission "before we had ascertained whether Ameer Shere Ali was prepared to receive our overtures or not," and a still greater mistake to despatch the Mission "until we had received his consent to our doing so. Had these precautions been observed, the affront which we have met would not have appeared to be so flagrant as it now does." Nevertheless Lord Lawrence—who cannot be ignorant of the real state of opinion in India, and who evidently does not regard our prestige as involved in the matter—thinks it impolitic to force our mission upon the Ameer, and still more unwise to "resent our disappointment by force of arms; for by doing so we play the enemy's game, and force the Afghans into a union with the Russians." His lordship proceeds to show that Shere Ali's conduct has not been so flagitious as has been represented. Both himself and Dost Mahomed, his predecessor, have always been opposed to the reception of a British envoy, and their excuses have been accepted; and it was the "old policy" of the Indian executive "to bear with the Afghans as far as we could reasonably do so, and to endeavour by kindness and conciliation to bring about friendly relations, gradually leading them to see that their interests and ours did not conflict." Of late this policy has been changed. With great force Lord Lawrence points out the perilous results of our intervention, which may effect its immediate object, but will create greater difficulties. "It is impossible to foresee the end of such a war, and in the meantime its prosecution would utterly ruin the finances of India." The Ameer has behaved badly, but not without some excuse, and he would probably make any reasonable apology if we were to refrain from forcing our mission upon him. In such an arrangement England would court no "real dishonour"; "whereas, by pressing on him our own policy, we may incur most serious difficulties, and even disasters." Lord Lawrence concludes with a significant warning. "The same impulses," he says, "which have brought us into the present complications and troubles will almost certainly lead us to still more decisive movements unless very speedily checked by the people of England." His lordship's deliberate declaration will probably go far to turn the tide of opinion against the mischievous policy of Her Majesty's Ministers.

The occupation of Bosnia and Herzegovina is becoming a question of serious trouble to the Austro-Hungarian Government. During the past week Zwornik and other strong places held by the insurgents have been captured, and many thousands of Turkish soldiers have entered Servia as refugees, and have been disarmed. Organised resistance to the conquerors is well-nigh over. But the Austrians are by no means at the end of their difficulties. In the first place the weather has turned against them. Heavy and continuous rains have destroyed bridges, caused the rivers to overflow, and seriously interrupted the communications of the military forces. Thousands of waggons have stuck fast in the mud, and the difficulty of provisioning the army of occupation increases. All this

may perhaps give new life to the insurrection, which has still much strength at Novi-Bazar, and in other districts not yet penetrated by the Imperial army, where the Albanian League is co-operating with the malcontents. Then the discontent of the Hungarians, some 5,000 of whom are said to have fallen or to have been disabled in the campaign, is increasing, and has taken the shape of monster meetings to protest against the occupation, and to demand the recall of the troops and the impeachment of the Ministry. The Finance Minister, and subsequently the whole of his colleagues, have resigned, and the names of Count Andrássy and Herr Tisza have become unpopular throughout the Empire.

The other authentic news of the week relative to the East is not reassuring. We are told from Constantinople that there is not the slightest chance of Sir A. H. Layard prevailing upon the Porte to accept the English reforms for Asia Minor, which the Sultan considers to be exorbitant; and further that Russia resents the appointment of a mixed Commission, as prescribed by the Treaty of Berlin; for the organisation of Roumelia, and throws every obstacle in the way of its working—a report which has since been authoritatively denied. The proposed supplementary treaty between the late belligerents deals almost exclusively with the war indemnity which Russia claims from Turkey to the amount of thirteen millions sterling. There is no probability that the Porte will be able to pay this large amount, and the unsatisfied claim may give Russia a colourable excuse, if desired, for prolonging the occupation of Roumelia beyond the term fixed by the Congress of Berlin.

There is a vague report that, although the negotiations between the Porte and Greece are at present suspended, our Government have undertaken "to arrange the frontier question in such a manner as to be advantageous to both countries," and that Midhat Pasha, who has arrived in Crete, has advised the Sultan to give up that island to Greece, in exchange for a material reduction of the area of territory which it was called upon by the Treaty of Berlin to surrender in Thessaly and Epirus. Such counsels are hardly likely to be listened to at Constantinople. The tenacity of the Porte in respect to territory which is nominally under its sovereignty, although it may be in a state of chronic anarchy, is proverbial, and has been specially exhibited in respect to Crete. That island is now under the government of Mukhtar Pasha, who is doing his utmost to come to some terms with the insurgents, but has apparently no idea of negotiating for the surrender of Crete. We have good reason to believe that the report referred to is a pure invention.

Elsewhere we give some report of the proceedings of the Peace Congress at Paris, which was of a cosmopolitan character. There is no country where the arguments against gigantic armaments ought to have greater weight than in France. Next year its Legislature will be invited to vote the enormous sum of twenty-two millions sterling for the military establishment alone. The active army of France, with its reserve and its disposable men, consists of no less than 2,080,000 troops, and the permanent army of 480,000 men. These are very sad facts, and will ere long be so regarded by Frenchmen.

The Truro election last week resulted in the return of a Conservative, in the place of a Conservative by the small majority of 45. The late member was returned at the general election by a majority of 330. The Government, therefore, cannot boast of their success at Truro.

The quarterly revenue returns are not favourable. They show, indeed, a net increase of 83,000*l.* as compared with the corresponding period of last year, but this is due to the larger receipts from the income-tax, owing to the extra twopence imposed last April. The true test of our financial condition is to be found in the larger sources of income. The falling-off of 44,000*l.* in the Customs, of 39,000*l.* in the Excise, and of 32,000*l.* in Stamps, are signs of a declining revenue; and judging from the present condition of trade and commerce, the receipts from these sources are not likely soon to recover. Sir Stafford Northcote's moderate estimates have not been realised at the close of the first half of the financial year, and already there is a considerable deficit in the revenue. The Afghan difficulty has suddenly arisen to throw an additional gloom over our financial position, which, if things go on as appearances indicate, will be very serious indeed by April next.

Correspondence.

COLLEGE REFORM.

To the Editor of the Nonconformist.

SIR,—In view of the rapid strides with which national education is advancing, there is no room to doubt that the character of the education imparted by our colleges will be a most influential factor in the position of independent Nonconformity in the near future. I venture, therefore, to think that the question of college reform is one of paramount importance, and would urge upon your readers the duty of an active interest therein. It will not, I trust, be thought presumptuous if—with a view to the College Committee which meets in October—I submit to their attention a brief comment upon the existing system as a contribution to the question from the standpoint of the present students. It cannot, I frankly admit, be asserted that this system has failed. It has produced many able preachers and successful pastors. But it seems to not a few of the students that it might be more fruitful in good results, were it to aim at a higher standard of general cultivation, and to adapt itself more readily to the circumstances and capacities of those whom it undertakes to train.

Now, Sir, you and your readers must be aware that there is no advice more frequently given to our students than this:—That they should feel it incumbent upon them as a religious duty to earnestly pursue the study of the classical languages, and to cope with the difficulties of logic and mathematics, as only thus can the mind be trained for that higher work which is the goal of their ambition, and the purpose of their education. But, unfortunately, too often theology, exegesis, and Hebrew, make sad inroads upon the time, and only two short hours per week are found available for each of these so-called secular studies. The consequence is that in many instances men who were completely ignorant of Greek and Latin until just before their entrance into college are hurried through two or three books of the classics, and leave college with only sufficient knowledge to afford opportunity for occasional indulgence in a false quantity. Sometimes, too, preaching and the preparation of sermons makes still further demand upon the time available for these studies.

For these reasons I venture to suggest that the secular subjects should be permitted a clear field, and theology, and kindred studies, be relegated to that later period in the college course when the student's mind, duly disciplined by the preparatory work, shall be able more effectively to grapple with them.

I will only remark upon one other feature of our college system which appears to me to be a grave defect. I refer to the unsympathising attitude of many of our college authorities with regard to the degrees of the University of London. Nearly all, if not all, of our professors and presidents are graduates, and largely owe their position to this fact; and yet, instead, as might be expected, of regarding the desire to undertake University work as a virtue, most of the colleges, by their inflexible regulations, contrive to throw so many difficulties in the way that it is only by the most strenuous effort that the students are able to present themselves at the University examinations. Nay, I have even heard of cases where the authorities have refused to allow men to remain at college for the extra year necessary to complete their work for the degree.

Now, Sir, it is sufficiently obvious that even if the possessor of a University degree was not advantaged in his influence by this public certificate of liberal culture, yet the methodical and accurate habits of work which it necessitates is the best mental discipline. I would then humbly suggest that one desirable reform in our college system is that the regulations be so framed as to express not latent hostility, nor even cold neutrality, but hearty sympathy with degree work.

I am, Sir, yours obediently,

A THEOLOGICAL STUDENT.

Sept. 30, 1878.

CHURCH VERSUS CHAPEL.

To the Editor of the Nonconformist.

SIR,—In the title of my letter I do not wish to bring forward the antagonistic feelings which are often brought out or indicated under the above heading. Like yourself, I would gladly see it done away with entirely, and long for the time when there shall be no Nonconformity in the land, and when the Free Churches of England will go forth with generous and noble rivalry to evangelise the world.

What I desire to do is to protest against the use of the word "chapel" as applied to an ecclesiastical building for Christian worship. I do not wish here to refer to its Popish origin, or to show how totally inapplicable it is in its English description to indicate a Protestant church. But I wish to argue the point upon the broader ground that those who continue to use it are, unknowingly to themselves, helping to perpetuate the connection between the Church and the State. Blame people as you like, try and reason them out of it if you can, there is still a feeling of inferiority associated in the English mind with those who attend "chapel" compared with those who attend "church." As one of those who believe this should not be in a free and enlightened country, I would do my part, however small, in removing this odious distinction. It cannot be done without complete religious equality, because the State, by endowing one section of the Church within the realm and granting it especial privileges, gives it a status which is imparted to no others. Now, one way, and an important one, is to remove these distinctions, which can be done away with without the violation of any principle.

Now, no one will say that the use of the word "chapel" is a question of principle; the only argument that I have seen urged in favour of its use being the confusion that might possibly result from the use of the word church as applied to a building and the word chapel as applied to an assembly of faithful Christians. But this we do every day without any trouble, when we talk of our children being part of a school and yet attending at school, meaning a school-house. Not being a matter of principle, I would always use the word "church" as the most appropriate one in the language for the building in which I worship. If we look beyond our own land into English-speaking nations where there is not, or has not been, that strong antipathy between the Established and the Free Churches, as in Scotland and Ireland, all the Protestant sanctuaries are called churches or kirks. And in America, where there is perfect religious equality, all the churches of whatever denomination are called by that name. The Wesleyan Church, the Baptist Church, the Congregational Church, the Episcopal Church are to be found in all the cities of the United States.

It is a puzzle to me to hear advocates for religious equality continually in their speeches, or papers, or addresses hugging in this word "chapel" as if they loved it. They appear to be playing at cross purposes—to be trying to remove any distinction and yet to be perpetuating it. I have blotted it from my dictionary, and trust that all those who are in favour of the separation of the Church from the State, and who are really anxious for it, will go and do likewise.

I am, Sir, yours truly,

A FREE CHURCHMAN.

Bradford, Sept. 30, 1878.

THE ANTI-SOCIALIST BILL AND THE GERMAN PARLIAMENT.

(From a Correspondent.)

Although a good deal of uneasiness was caused by an article in the *North German Gazette* of the 23rd, there is still a strong and general hope that the law against Social Democracy will in an amended form be accepted. This article was no doubt intended to check Lasker. It has, however, been to some extent disclaimed by the Government, which, it appears, will not be responsible for anything except what appears in the *Provincial Correspondence* and the official *Anzeiger*. Some say that Lasker's amendments amount to very little; that they are only the same things as the original measure in changed phraseology. That is not, however, the case. There has been a great outcry against the bill as exceptional legislation; but nothing has been gained by this declaration. No one thinks of making laws against particular persons, but it is felt that agitations which avowedly aim at the overthrow of existing order must, at any rate just now, be checked. Many even in the Reichstag think, however, otherwise. More than a third, nearly a half, are in a sense pledged to oppose this and any other such repressive measure. It was to be expected that Particularists, Poles, Alsatian Protestants, and Ultramontanes should offer opposition. There is, however, a section of the Liberals who adopt the same course. These are the Progressists, or Party of Progress. In the last Parliament they were thirty-five in number, but now only thirty-one.

In order to explain their position one must make some allusion to the history of the Liberal party in Prussia. In 1848, some who in part sympathised with the revolutionists and called themselves Democrats or New Liberals separated from

the Old Liberals, as the original party was therefore, called. When the present Emperor came to the throne of Prussia efforts were made to strengthen the army. Soon commenced the conflict between the Government and Parliament, which lasted from 1861 till 1866. At the commencement of this struggle a large party left the Old Liberals and formed a new body called Progressists or "Fortschrittler." Their object was to give the most vigorous opposition to the Government on the army question. But not on that alone. They wanted, in addition, to have Ministers of State answerable to the people, the Church separated from the State, civil marriage instituted, and the influence of the House of Lords (Herrenhaus) reduced. They became very powerful till 1866, when there was a division in their camp. This was caused by the formation of the National Liberal party. These, as their name implies, continued Liberals, and determined to uphold popular liberty. But they had also a strong national spirit, and were anxious to come to an understanding with the Government in order to promote the growth and greatness of Germany. A part of the former Progressists continued to maintain their opposition, and these are the present party of Progress. They have two members on the committee now sitting on the Social Democratic law. They are opposed to all legislation of this kind, and will no doubt vote against the law when it comes again—about the 8th of October—before Parliament. Their cry is that a mental movement can only be overcome by mental weapons, ideas fought only by ideas, and so forth. No doubt a merely mental movement can only be overcome in this way. The scientific Socialism of the nineteenth century is a movement of that kind, and can only be contended with by arguments. The efforts of the labouring classes to improve their position materially and intellectually is another such movement, which can only be brought to an end by its being satisfied—that is, by the justifiable demands of the working men being acceded to. But the Communistic or Social Democratic movement is one of violence. It avowedly aims at revolutionary ends, and that by revolutionary means. The late discoveries of the Italian Government concerning the doings and aims of the Internationale ought not to pass unheeded. Seditious papers were in some cases found, and even arms. At the close of a manifesto which the Internationale lately circulated among the people were the words:—"Comrades! If the authorities persecute us, prohibit us, throw us into prison, we will redouble our activity, our energy. Let us show the bourgeoisie that their persecutions harden us; strengthen us instead of weakening and annihilating us. Socialism is passing just now through a very difficult phase. The head of Hodel fell. Hundreds and thousands of Socialists pine away in Siberia, in prisons, or the galleys of all States, but Socialism makes every day further progress and rises. The bourgeoisie will soon see that the revolutionary flood of Socialism is ready to overwhelm and to annihilate them."

When the modest demand of equal and general suffrage put forth at Leipzig, May 23, 1863, is compared with the downright open proclamation of Communism at Gotha, May 26, 1875, it must be admitted that in those twelve years the movement has with singular rapidity developed a tendency in the direction of revolution. And yet the movement in Germany had twice in these twelve years almost died out—once after the death of Lassalle, and again during the Franco-German war of 1870. Lassalle fought a duel (Aug. 29, 1864) with Rokowitz, which brought about his death about two days after. The very existence of his Socialism seemed now in danger. But while his death had almost caused the movement to come to an end, it became ultimately a means towards its change from National Socialism, as advocated by Lassalle, to International Communism, the doctrine now proclaimed. None have done more to bring about the present state of things than Engels and Marx. Engels' book on the condition of English working men and Marx by his work against Proudhon brought about not only a radical change in the theory of Socialism, but (what is less known) they introduced a perfectly new method into the European circles of professional revolution makers. They started from the principle that existing conditions of things are not dependent on particular laws or persons, but are rather the organic product of a deep development extending far back into the centuries, and that these conditions cannot be altered unless their roots—that is the faith of the entire people in their necessity and justice—be cut off. They rejected therefore the secret system of attempts at assassination and conspiracy. They taught that it was a folly, if not worse, to think that anything would be gained by such attempts, which were only like breaking a window here and there in a building as long as the entire social structure continued standing firm and strong; that a revolution was only possible when the thought had already taken possession of the minds of the entire people, or the great mass of them, but that then it was certain of success; that this inoculation of the people with such an idea was far better than private conspiracies or any local attempts, no matter how successful for the moment; for when the entire mass had been fully imbued with revolutionary doctrine then the whole social building would fall easily and necessarily. The spread of such views and the crimes which arise out of them, as well as their destructive influence upon society in general, may well cause alarm, and

make many grasp at anything which holds out a hope of combatting them.

It is this that leads not a few to cling to the hope of a reconciliation of Germany with the Vatican. To all such the letter of Leo XIII. to the Pontifical Secretary, Cardinal Nina, is like rain upon a thirsty land. The crafty priest who sits on the Papal throne has seized upon the right opportunity of publishing such a letter. Such measures are far more dangerous than the threats and fulminations of Pio Nono. Not that they are without this latter ingredient, for His Holiness complains that churches, schools, and writings are increasing, while it is not allowed him, the Vicar of Jesus Christ, to oppose as he would do an efficacious remedy against the inundating impiety. What the "efficacious" remedies of the Church of Rome are may be found in the success with which she stamped out the Reformation in Spain and Italy, and well nigh also in France. The *Frankfort Journal* of Sept. 26 refers to a curious correspondence of the *Journal de Bruxelles* from Rome, which is dated Sept. 15, and appeared Sept. 22, and from which the *Germania* takes the following passages. They are very likely untrue, but they show that even Protestants are at any rate supposed to be looking for help from Rome. One passage runs as follows:—"In the year 1871 the Grand Duke of Baden once said, in the presence of the Grand Duchess (daughter of the Emperor), to one of my best friends: 'A moment will come, and in my opinion it is not far distant, when all the Sovereigns of Europe will be obliged to have recourse to the Pope in order to escape the revolution which will threaten and surround them.' When that friend repeated this to Leo XIII., His Holiness said that Cardinal Franchi, before his death, had told him that not only the Grand Duke of Baden, but several other royal personages and several Ministers of State, had expressed the same opinion." At Rome there does not appear to be much dread concerning the progress of Communism. The authorities there know very likely that revolutionary attempts always cause a reaction in favour of the Church, and specially of Catholicism. Hence it is added: "In the plan of Providence the Socialists have the task of converting Germany; the Republicans and Internationals are to make France, Switzerland, and Italy again capable of life, and the Nihilists are to do the same in Russia. The Holy See waits calmly for all this, possessing the certainty furnished by its true and peaceful mission and the support of God." Democrats, Particularists, and extreme Liberals would oppose all repressive measures; Ultramontanes would recommend submission to the Church; many Conservatives would put the greatest power into the hands of the Government.

It is, however, to be hoped that the course now advocated by the National Liberals will succeed: the repression of all open and tangible attempts to subvert law and order and bring about revolution. The law now under consideration lays down the main principles to be followed. It is being more clearly and precisely worded, and the offences which it will prevent are being more exactly defined. This will, it is hoped, limit its application to those against whom it is directed. The first reading of it in the committee took place on the 27th. In the second reading the amendments will be considered, and with these the Government is as yet not satisfied. Some say that Bismarck will then appear in the committee. No National Liberal, not even Lasker, is likely to vote against the law, and thus risk a new dissolution which would cost the National Liberal party perhaps a couple of dozen seats. Now that the difficulty has been removed concerning the final court of appeal the main remaining difficulty has to do with the time during which the law shall remain in operation. Lasker proposed two years; Von Schanz till March 31, 1881; Gneist, five years; while some were opposed to all limitation. Lasker gave way, and accepted March 31, 1881, which was agreed on by 13 votes against 7. The seven were made up of the six Conservatives and one National Liberal. The Government will probably accept this amendment if it be understood that during this interval there shall be a general alteration of the laws relating to associations, the Press, and crime, which would make the present exceptional law no longer necessary.

NEW COLLEGE, ST. JOHN'S WOOD.

The winter session at New College was inaugurated on Friday evening last, when a large number of the friends of the institution assembled in the library. Amongst those present were the principal the Rev. Professor Newth, the Revs. R. A. Redford, Dr. Kennedy, J. C. Harrison, Dr. F. J. Wood, C. E. Mudie, Esq., H. Spicer, Esq., and H. Wright, Esq.

Principal NEWTH having taken the chair rose and said that a telegram had just been received from Dr. Mullens announcing the mournful intelligence that one of their students, Alex. Straughan, who had gone out to India early in the year, by a sudden attack of apoplexy had ended his work on earth, and been called to higher service in heaven. After singing and prayer, the Principal called upon the Rev. Dr. Allon to deliver the inaugural lecture.

Dr. ALLON in addressing the students said their position as students in a theological college was a practical recognition of the true condition of every vocation in life. They were there seeking by special courses of study and discipline to raise their natural endowments to the highest possible efficiency. More than in most professions a preacher

of Christ's Gospel might evade or neglect technical education, or the special discipline of faculty. Moral and religious truths might be taught not only without the technical knowledge necessary in other professions, but to some extent by the man altogether without intellectual culture. The preaching of Christ was primarily witness-bearing—the testimony of one man's experience of saving grace to other men who needed it. It was the glory of Christianity that the most ignorant might testify it, and that was being done in various ways by myriads of uneducated Christian men and women. In the work of a minister of religion, moral qualifications were not supplied by, nor conditioned by, intellectual culture. There were sympathies of life which only strenuous experiences of life could supply, aptitudes and developments of strength and of self-reliance specially characteristic of men who desired to climb. In every age some of the most successful ministers had come from lowly occupations, and he trusted that it would ever be so, for colleges could impart scholarship, but not experiences. But for the efficient use of even the most precious religious experiences intellectual discipline was imperative. For the pastor and teacher there were intellectual conditions and problems concerning God and moral being, and Christ, and the philosophy of His salvation, and the Bible, and intellectual and moral conditions of human life, which involved the profoundest metaphysics, the sublimest of philosophies, the most spiritual, permeating, and illimitable of truths, the most subtle and far-reaching ethics of life, for which a very large intellectual culture was necessary to enable him in even a reputable way to deal. Ignorant goodness, ignorant faculty even, did very little. No fallacy could be greater than to array spiritual qualifications for the ministry against intellectual qualifications. If God did not need their learning, still less did He need their ignorance and inaptitude. Other things being equal—the favour of the spiritual life and the fulness and fitness of the spiritual truth—he would be the most effective preacher of practical religion whose discernment of human nature was truest and keenest, whose applications of God's truth were most discerning in apprehension, most cogent in argument, most suitable in appeal. Whatever the spiritual power of a man who was destitute of learning and training might be, that power would be tenfold, were his forces intelligently and skilfully directed. For the acquisition of that training they were there. It was the *raison d'être* of that institution to impart it. In speaking of the office and work of the ministry, his function would be to touch somewhat of religious impulse, to put emphasis upon the religious importance of those things, to urge them to moral fidelity to their curriculum, and to inspire with religious passion so that their entire college work might be lifted into that high domain of spiritual conception and purpose which subordinated all things and all acquirements to the greatest ends, and urged them with the enthusiasm not of humanity only, but also of Christ and of God. Was it superfluous to urge first moral fidelity in the maintenance of personal spiritual life? Every position and pursuit of life had its own specific moral perils, and student life was no exception. Not only was it the first duty, it was the chief difficulty of a minister to "take heed to himself." Two things made a minister—the man and his message, and in a ministry of spiritual things the character of the man was as momentous as that of his message. Not only would their ministry be what their energy made it, but it would be what they themselves were—their personal character and life was the condition of their work. The exercise of suasive moral power, the spiritual influence which only religious character could generate, was necessary. They had not only to teach men godliness but to make them godly, and they would not achieve that unless they lived and burned through the intensity of their spiritual sympathies. Their office as a minister would not release them from their personal responsibility as a man. One common cause of ministerial inefficiency was an inadequate estimate of ministerial work. Were ministerial students adequately conscious of their vocation it would sustain their devotional fervour, and indolent habits, dippant thought, undevout life, egotistical self-sufficiency, the mournful lack of spiritual sensibility, tenderness, humbleness, prayerfulness would be morally impossible. One peril of student life was the tiring monotony, and it might be the intensity of study. Students were withdrawn from the common sympathies and solicitudes of life and absorbed in specific mental pursuits. Religious truths had to be studied scientifically as instruments for the salvation of others, and familiarity with divine things as instruments might diminish their power as spiritual influences. To them the Bible was a theology rather than a religion, and they might so study the science of the spiritual life as to forget its experience. Their primary religious duty then was self-discipline, and it might be, a higher religious obligation for them to study mathematics and read classics than to preach sermons. They were to become teachers of God's great revelations to men, set for the defence of the Gospel, witnesses for God, wise to win souls and to feed the flock of Christ. Would natural sagacity or the divinations of genius enable them to understand the depths and intricacies of men's varied life and experiences? In the future they would have to represent the Congregationalism which they had received as a great inheritance, and which history attested as the bulwark of spirituality and the mother of freedom. The forms of the world's sin

were becoming more subtle. Blunt, defiant grossness was giving place to casuistical, mephistophelian selfishness. Old lines of demarcation between saint and sinner were blurred and shifted, conversion was less accentuated, the world and the Church drew closer together, moral defiance gave place to sceptical indifference, religious fanaticism to worldly affability. Were they preparing by earnest study and high spirituality to deal effectively with that new world of moral conflict? As men of God, they should meditate on those things, and give themselves wholly to them. The habits they then shaped would be the abiding forms of ministerial character. The fundamental qualification for the ministry was character—not merely common religious life, but distinctive religious qualities—a devout spirit, a tender sensibility, a quick sympathy, a spiritual yearning and apprehension, and a self-sacrificing enthusiasm. Spiritual truth could be administered only by spiritual sympathies. Christian things were apprehended by spiritual sensibilities rather than by intellectual faculties. If it required a philosophical spirit to appreciate Plato, a poetical spirit to appreciate Shakespeare, it needed a religious spirit to appreciate Christ. Another requirement of moral fidelity was, that literary ardour be not permitted to overpower spiritual fervour. If study might not degenerate into a mere desultory occupation, neither might it be urged to an overmastering passion. In the pursuit of scholarship they might lose the very piety that prompted it. That the greatest ardour in pursuit of learning was compatible with devoutest feeling many illustrious instances proved. A true, strong, religious life turned impediments into stepping-stones. The peril to students in their theological schools was greater, inasmuch as they were removed from many of the counteracting influences of home and social life, and they were temporarily deprived of those influences which nurtured the gentler virtues. Student life was a severe test of self-control, and it needed a resolute and careful culture of the pieties of life. Inordinate development, whatever its speciality, whether intellectual, emotional, or practical, deformed the man. The only rational measure of intellectual food was that which conduced to strength, and the proper place of the intellectual was that it minister to the spiritual; the wise reader's maxim was *non multa sed multum*. An analogous peril lay in ill-regulated indulgences of the imagination. If inordinate reading was mental gluttony, that was mental inebriety. In the earlier years of life imagination had a natural predominance. Ideals were the condition of high aims; vivid imaginations interrogate truth; hypotheses had legitimate uses; they helped discovery and gave impulse to attainment. They were evil only when they befooled common sense, and when thought and life were permitted to dissolve in the hypothetical and to evaporate in the ideal. It was both legitimate and necessary for the student of thought to be adventurous and sanguine. Properly enough they might picture to themselves a successful career. But the reverie of life, the utopia of the poet, or philosopher, or preacher, if permitted in excess, would injuriously affect the power and habit of homely practical work. Genius had been shrewdly defined as a great faculty of hard work. No dreams of life might prevent the submission of themselves to any intimations of the Master's purpose, or unfit them for the lowliest work that might lie next them. They were servants of men for Jesus' sake, and prepared themselves for the highest service by cheerfully accepting the lowliest. The purpose of acquisition and discipline was to qualify them for practical work. Whatever hindered that, or did not contribute to it, was so far pernicious. Might he venture to speak of moral fidelity in its relation to speculative thought and inquiry? There were honest and earnest thinkers who had no moral sense of limitation, no balance of faculty, the logical sequence of their thinking was under no control of the moral intuitions. They failed to discern the mutual limitations and co-ordination of different truths and different domains of truth. They saw only in a straight line and only with the reason. The vision of the soul, direct, legitimate, and imperative as it was, was forgotten or disallowed. And they pursued what they saw with the eager sense of logical sequence, unmindful of related truths and of surrounding conditions. No man so cruelly dislocated truth or so injuriously fell into error as the man whom one idea dominates. All speculative inquiry must be cautiously pursued and its conclusions diffidently expressed. Nothing could be less philosophical or more pernicious than the impetuous lawlessness with which conclusions were sometimes reached and urged. In a religious teacher whose thoughts practically affect men's lives it was important not only that he think carefully, candidly, and reverently, but that he exhibit only final and cautious conclusions. Many an honest earnest man awakened needless suspicions and destroyed precious influence by crude and hasty dogmas. It was difficult in the present day, especially for an unpractised thinker, to avoid the undue influence of theological speculation. Works of subtle and religious thinkers, assailing the very essence of Christianity, were poured forth from a teeming press. It would be foolish to say to theological students, Do not read them; and futile to say, Do not be influenced by them. Perhaps all one could say in that direction would be, "Beloved, believe not every spirit, but try the spirits whether they are of God." It was practicable, however, to put a check upon the Athenian habit of thought, which hastily adopted every new thing, and as

hastily abandoned it. All truth had not yet to be discovered. Mere novelty was not truth, very plausible theories were disintegrated by the slow tests of experience. There was much for the maturing thought and advancing science of theology to correct and even discover; harmonies, illustrations, modified relations, and more perfect forms of truth to be attained; but the thinkings of nineteen centuries were a precious and imperishable possession, and the searching criticism of friends and foes had been an inestimable condition of progress. They could scarcely exaggerate the importance of theological science, of high scholarship and trained faculty. The domain of science was a compact organisation. Each separate department had a vital relation to the whole, and the whole had its root and end in God. Theology had, therefore, been fitly designated the *scientia scientiarum*, not merely because it was august in its object and methods, but because it underlay the entire domain of human knowledge, and legitimately laid it under contribution. Even for religious efficiency it was increasingly imperative that their scholarship be good, that they be competent for the religious use of science, familiar with the phenomena of mind, with the history, subtleties, and seminal errors of human thought, and with the various religious applications of theological knowledge. It was not possible for all ministers to be accomplished scholars, but the only limit of attainment should be capability and opportunity. Whatever they might be able to achieve as scholars, above all things else they should aim to be preachers. Preaching was the distinctive function of their ministry, the power of God unto salvation. Whatever else they were, he besought them to be preachers. Let them gather up everything else, all the power of their being even, into the doing of that. Give themselves wholly to it. Deem no labour too great, no care too solicitous for success in it. Let no temptation to literary ambition seduce them from it. Pursue all your studies with reference to it. Let it be the passion of your undivided heart, fill with it the soul of your purpose. Let preaching be your supreme ambition, your sermons the focus into which you concentrate all the lines of your scholarship, to be kindled by God's Spirit into a blaze of sacred oratory; make everything contribute to the wealth, lucidity, and power of your sermons. They are your instruments for saving souls. This will not be done by mechanical sermon-making. A sermon is a great deal more than words and thoughts. You do not effectively preach because you have symmetrically constructed a sermon, adequately furnished it with doctrine and clothed it with language. A sermon is an emotional force into which a man's very soul kindled into spiritual passion must be put. Preach as freely and as variously as your gifts and your circumstances, but preach words whereby men may be saved. Not merely theological, stereotyped, perfunctory, but human, pertinent, and passionate—inclusive of all, meddling with all interests, and uniting all gifts, concentrating all energies, dealing not with archaeological conditions or metaphysical subtleties but with present practical interests, coming home to the business and bosoms of the living men of this nineteenth century. All energies are compassed, all conditions are met, all possible ends will be secured by high consecration and holy feeling. The divinations of a heart full of the love of Christ and ready to serve in the spirit of His service, and to sacrifice itself in the spirit of His passion, are the most infallible interpreters of circumstance. "Be ye faithful unto death and I will give you a crown of life."

Dr. NEWTH expressed the great pleasure with which he had listened to Dr. Allon's address, and a cordial vote of thanks was accorded to that gentleman on the motion of HENRY WRIGHT, Esq., seconded by Dr. WOOD, and supported by Rev. W. CONWAY. Dr. Allon having acknowledged the compliment, the Principal pronounced the benediction.

THE HOWARD ASSOCIATION.

The annual report of the Howard Association, Bishopgate Without, states that the committee have to report a year of active and varied labour by the association, both in home and foreign efforts, and in connection with Parliament, the Government, and the public Press. It is gratifying to find that, both at home and abroad, the value of the services of the association is being freely acknowledged. For example, an esteemed foreign correspondent, Baron Von Holzendorff, one of the foremost jurists of Germany, writes from Munich (April 15, 1878), "Your association attracts considerable attention in Continental countries, where it is considered to do under a national name, humanitarian and international work."

The subject of the frequent inequality of sentences has claimed much attention from the association during the past year. Mr. Francis Peek, a member of the Executive Committee, has brought the subject prominently before the public in an influential periodical, the *Contemporary Review* (for April, 1878), in which he has adduced some very striking examples of the need for an alteration of the existing system of sentences, and also of general legal procedure, especially with reference to the excessive delay in courts, and the extreme facilities at present granted to litigious and scheming persons for instituting vexatious lawsuits on frivolous pleas, which, at the best, might be promptly and cheaply settled by a compulsory reference to arbitration. The secretary has also collected and widely diffused,

through the columns of the London and provincial Press, many instances of the inequality of sentences and punishments, with suggestions for an improved system. In March the committee brought this question under the immediate notice of the Government by means of a deputation to the Home Office.

Referring to the new Prison Act, the report complains of the increased and undue stringency of the rules relating to the visitation of prisoners by judicious and philanthropic persons. Such visitation is strongly advocated by the association on several grounds.

As to the question of Industrial Prison Labour, the report remarks:—"The concentration of the prisoners in a much smaller number of gaols affords the Government an opportunity of largely increasing remunerative prison labour, and thus still further reducing public expenses. This can be done to much profit if the officials are encouraged to extend the practice adopted of late years, in some gaols to much advantage (as for example at Salford), of entering into arrangements with local tradesmen for a supply of prison goods—a plan improving to the prisoners, helpful to them on discharge, and economical to the taxpayer." A tradesman in the North of England writes recently to the Howard Association as follows on this subject, with special reference to the prison manufacture of boots and clogs:—"We waited upon the governors of our county and borough prisons several times. We proposed to find all materials, foreman to teach, and skilled workmen to finish, also all tools and machinery, pay all wages and expenses, with a liberal weekly allowance for the work of each prisoner, the prison authorities to have all control over our people with reference to conduct, hours of working, &c. We offered also to leave with the governors a weekly allowance to be paid to the prisoners on their discharge for good conduct, and to those prisoners who might have worked willingly with us in prison." But these offers were refused. The writer adds, "I find that, with prison officials, efforts from outside are looked upon with little favour." Of course penal conditions and an efficient discipline are primary essentials of prison management. But under able governors, as at Salford, Wakefield, Bedford, Devonport, Preston, Durham, and Gloucester, for years past these may be combined with a good degree of profitable co-operation with outside agencies, to mutual advantage. The Howard Association has repeatedly received the thanks of the leaders of the Matmakers' Trade Association for efforts to guard their interests against undue prison competition. In their particular case there was unfair competition, inasmuch as a most disproportionate share of gaol industry was devoted to mats alone. But with all other trades in general, the cry of "prison competition" is and must be a mere delusion, inasmuch as the number of prisoners in the whole kingdom only averages one to every thousand persons outside. So that—especially when the number of invalids and unskilled amongst these prisoners is considered, and also the great proportion of short-time committals—it is obvious to every intelligent mind that gaol "competition" is practically infinitesimal. Hence the trades unions need not be jealous of prison industry. If there were millions, or even hundreds of thousands, of prisoners instead of only 30,000, the case would be different."

The report, in referring to the Royal Commission on Convict Prisons, appointed early in the year, mentions that "The Howard Association has rendered every aid in its power to the Commissioners. Mr. Tallack, as secretary of the association, has, on two occasions, given evidence before them. They are continuing their investigations, and in due time will issue their report. It is to be hoped that their labours may be followed by good results, and by further improvements in the convict system of this country."

Under the head of "Homicide Laws," it is stated that for several years the Howard Association has promoted Parliamentary efforts for a reform of the homicide laws, not merely in the direction of the abolition of capital punishment, but also for a more clearly defined and uniform law of murder, manslaughter, and infanticide. In these efforts the useful services of Mr. J. W. Pease, Mr. Bright, and Sir J. E. Wilmot, Bart., must be specially and gratefully acknowledged. And at length a successful issue to these and other similar endeavours appears to be within sight, through the probable adoption, at an early date, of the provision for the reform of the homicide laws contained in the admirable "Criminal Code (or Indictable Offences) Bill," brought in, during the past session, by the Government, through Sir John Holker, the Attorney-General. The ability manifested by the framer of that Bill, Sir J. Fitzjames Stephens, is very great indeed, and proves him to be in the forefront of legal eminence. Most able also was the clear, powerful, and incisive speech in which Sir John Holker, in introducing the bill, summarised its very important and comprehensive contents. Such a bill and such a speech were in themselves sufficient to dignify a whole session of Parliament. It is most earnestly to be hoped that the bill, in its substance, may be passed without much delay. If so, it will accomplish a varied work of legal reform truly grand in its nature and extent.

The report also contains much interesting information in regard to discharged prisoners, convict prisons, capital punishment, temperance, education, thrift, &c. Amongst its deceased friends mention is made of Earl Russell, of whom it is stated that by the decease of Earl Russell the association has lost one of its principal patrons. Indeed, since the death of Lord Brougham, his name, with his

approval, stood at the head of its list of patrons—a list which, it may be here remarked, is not a mere nominal or ornamental one. Lord Russell, like Lord Brougham, took a deep interest in some of the objects of the association, and the committee feel it a great encouragement that their labours should have had the personal approbation of two such eminent statesmen, whose names stand in the history of British legislation and jurisprudence foremost both in the rank of reformers of the penal code and of the framers of enactments of great national good, tending to the prevention of crime and the general promotion of morality and religion. By the accession this year of the Duke of Westminster to the number of the association's supporters, it has received the encouragement of another practical patron of eminent position.

ELECTION INTELLIGENCE.

The polling for Truro took place on Thursday. Great excitement prevailed. The official declaration was ready at eight p.m. as follows:—

Tremayne (Conservative)	656
Willyams (Liberal)	611

Majority 45

1,267 voted of 1,400 names on the register. The Liberals say that a number who promised did not vote. There was a great amount of drunkenness at night, and several fights occurred in the streets. Colonel Tremayne briefly returned thanks from the door of his committee room. Mr. Brydges Willyams, in an address to a large crowd of electors, claimed that the Liberal party had won a moral victory, and gave it as his confident opinion that the time was rapidly approaching when the Government would fall in public estimation from the false pedestal which they had so long occupied, and that those who had been loudest in their praise regarding the ability, talent, and honesty of the Prime Minister would be the first to denounce him, and to help to remove him from his position. At the preceding election the Conservatives had a majority of 230. Their candidate, who stood highest on the poll, had 795 votes, while the Liberal, who was best supported, had but 565.

The Liberal party in North Staffordshire have finally resolved to request Lord Anson, son of the Earl of Lichfield, and Mr. A. S. Bolton, of Oakmoor, to allow themselves to be nominated in the Liberal interest at the earliest opportunity.

Some weeks ago Mr. Plimsoll, M.P., announced his intention of retiring from Parliament at the next general election. A section of his constituents asked him to reconsider his determination, and he has now written to say that "if at the occurrence of the next general election it is still the wish of my Derby friends that I should continue to represent the borough in Parliament my services shall be at their disposal."

PEACE CONGRESS AT PARIS.

The International Peace Congress, which is nearly the last of the numerous gatherings sanctioned by the Exhibition Commissioners, met on Thursday in one of the wings of the Tuileries, within a few yards of the ruins which serve as a mournful reminder of civil war. It consisted of delegates of English, French, Austrian, Swiss, Dutch, Italian, Belgian, and American Peace Societies. The chair, which was filled successively by representatives of various countries, was occupied on Thursday by M. Franck, Professor of International Law at the Collège de France, and a leading member of the Paris Hebrew Consistory, and the proceedings were opened by M. Joseph Garnier, Senator, and Secretary of the Paris Peace Congress of 1849, who submitted the following list of officers agreed on at a preliminary meeting:—Presidents: Mr. H. Richard, M.P., Mr. H. Pease, Dr. Sturm, Austrian Deputy; M. Couvreur, Belgian Deputy; M. Jean Dollfus, Alsatian Deputy; M. Franck, M. Garnier; M. Van Eek, Dutch Deputy; M. Domenico Clerici, Advocate; and M. Lemonnier, Publicist. Vice-Presidents: Dr. Calisti, President of the Roman Lega Cosmica; the Marquis Pepoli, Mr. Illingworth, Mr. A. H. Love, President of the Philadelphia Universal Peace Union; Professor Nabor Campanini, Professor Holtzendorff, of Munich; M. Patrice Laroque, General Turr, M. Marcoartu, Spanish ex-Deputy; M. Bratiano, Roumanian Deputy; Dr. Fischhoff, Austrian ex-Deputy. Secretaries: MM. Henry Bellaire, Secrétaire of the Société Française des Amis de la Paix; Belinfante, Eaud, Eschenauer, Laurant, Edmond Thaudière, editor of the *Revue des Idées Nouvelles*, and the treasurer of the Liverpool Peace Society. Most of these gentlemen were present, and letters of adhesion were forwarded by M. Garnier-Pagès and many Dutch, Italian, and Spanish sympathisers.

M. Franck, in an introductory address, referred to France as a decided convert to the cause of peace, and dwelt on the pacific ideas involved in or expressed by the Paris Exhibition and the scientific, industrial, and other congresses connected therewith. He acknowledged that public sentiment, though entirely favourable to peace, was not so favourable to a Peace Congress, which is regarded with more curiosity and irony than faith; but he maintained that this attitude was not justified. The successive peace congresses held during the last quarter of a century had not, he admitted, prevented wars, but neither had the diplomatic congresses. The latter, indeed, had simply sanctioned

past and prepared future wars, and their language was practically this. To the victor who had violated public law, caused universal anxiety, and torn up his engagements, they said:—

You have succeeded; consequently, you are in the right; but till now you have only won *de facto*; we will change it into *de jure*. What you have acquired by shedding the blood of your own and your adversary's subjects we will declare your inviolable property. It not being just, moreover, that those who have looked on at the bloodshed they might have prevented should go unrewarded, we will give them their share at the expense of the vanquished, leaving them to take it how they can, by persuasion or force. Perhaps this will involve the resumption of the war; so much the worse for the sufferers by it; nevertheless, we have made a splendid treaty of peace destined to immortality, but which will be trampled under foot like its predecessors.

This was no imaginary picture, but was just what had passed at the Berlin Congress, which had merely trodden in the footsteps of previous congresses. It was a mistake, M. Franck remarked, to think that nothing remained of past treaties, for the holy alliance of Vienna suggested an alliance of peoples; the Treaty of Paris condemned privateering or official piracy, and affirmed the principle of arbitration; and the Treaty of Berlin had enjoined on Roumania and Servia the liberty of conscience sanctioned by the Treaty of Westphalia. Unfortunately, these ideas of thinkers and philosophers had been preceded by terrible wars, for mankind generally had not appreciated peace and liberty till they had suffered from violence and despotism; but just as barbarism, slavery, and religious persecution had disappeared, so would war also. M. Franck attributed the lack of results from early Peace Congresses to the absence of durable elements in them—an evil corrected by the formation of national peace societies, which had obtained as coadjutors seven Parliaments, the example being set by the British Parliament at the instance of his honourable and venerable colleague, Mr. Richard. Public opinion, moreover, was moving towards them, and the feeling for peace would then become irresistible. Let them give war no rest till it had been entirely destroyed, for from God came intelligence, love, and wisdom, and these new crusaders had much more reason than those of the Middle Ages to cry "*Dieu le veut*!"

After his address, which was warmly applauded, M. Lamonnier, president of the Geneva International League of Peace and Liberty, sketched the origin of the various societies represented at the congress, the English being the oldest, followed by the Philadelphia Union, which went the length of condemning even defensive wars. M. Frédéric Passy rendered homage to the memory of M. Rénouard, the late president of the French society; and M. Petavel (Switzerland) suggested as steps towards universal peace the abolition of capital punishment, and also the appointment by England and the United States of a mixed tribunal to settle any differences which might arise between them. On the motion of the president, the congress affirmed the desirability of a federation of all existing and future peace societies, with a permanent committee. A committee was appointed to settle the details of this arrangement. One or two delegates expressed doubts whether the time was yet ripe for such a scheme, while others urged that the representations made to the Berlin Congress would have had more effect had they emanated from a committee like that now proposed. The resolutions to be considered at subsequent sittings advocate the annual appointment of two delegates by every country as an international arbitration tribunal of any province without the consent of its inhabitants.

On Friday the principal speakers were Mr. H. Richard, M.P., who presided, General Turr, the Marquis Pepoli, and Mr. Gourley, M.P. Mr. Richard dwelt on the industrial loss entailed by national armaments in Europe, which was estimated, he said, at 500,000,000*l.* per annum. From the conscription, he said, only women and the clergy were exempt, and there was no telling whether Governments would not end by enrolling even these. The unparalleled armaments of the last twenty-five years had not preserved peace—their professed object; for there had been six terrible wars; and they not only exhausted existing resources, but burdened the future in the shape of loans. National debts had doubled in that period, and 99 per cent. of the loans had been devoted to military purposes. Heavy taxation, moreover, was the chief cause of internal disaffection. Some persons urged resignation to these evils, but others believed in the feasibility of international harmony and confidence. During the last forty years twenty disputes had been settled peacefully, nor could it be said that these were less serious than others which had led to war. After quoting Sir Robert Peel's remark on the duty of international respect for frontiers and reduction of armaments, Mr. Richard acknowledged that, though disputes generally originated with Governments, nations were too ready unreflectingly to espouse the cause of their rulers, who knew that by dexterously playing on popular ignorance they could arouse enthusiasm for wars dictated by dynastic intrigue and on such trivial subjects as the possession of a dome at Jerusalem. The diffusion of sentiments of universal brotherhood would remedy this evil, and, perhaps, Governments were only awaiting a movement of public opinion, for they themselves were imperilled by the present system. Deprecating any ridicule of the congress on the part of the Press, which if it universally advocated peace would render war impos-

sible, he remarked that great reforms had been carried out in England despite the indifference or hostility of the Press, and that he would rather be with the *travailleurs* than with the *raillieurs*.

General Turr, as a champion of nationalities, disclaimed any desire to split up existing States into microscopic fragments; but urged that "as in a Paris 'flat' the various families came together of their own free will and enjoyed separate independence, so national groups should be based on consent and autonomy. While children were protected from ill-treatment by their parents, and while animals had a protection society, nations had none. Austria, however, had been taught by reverses to come to an understanding with her nationalities, and had thus, from an apparently ruinous condition, become able to resist no matter what neighbour; whereas Turkey, which refused to make such concessions to her provinces, had been forced after an heroic struggle to agree to harder conditions. He attributed the recommencement of bloodshed before the ink of the Berlin Treaty was dry to the disregard by the Congress of natural boundaries, and blamed the Congress for not fixing the Greek frontier.

The Marquis Pepoli dwelt on the impoverishment of nations by an armed peace, and declared taxation in France slight compared with that in Italy, where bread, meat, and salt paid 200,000,000*l.* a year. He mentioned his opposition in the Italian Senate to the fortifying of Rome, which was a folly, and to naval monsters, which might be of as little service as the German Grosser Kurfürst, and he described militarism as holding the same relation to a defensive army as clericalism did to religion. (There were two priests among the audience.) He ascribed Socialism to military expenditure, and contrasted the realisation of philanthropic utopias, like the abolition of slavery and torture, with the failure of diplomatic utopias like the union of Belgium with Holland, that of Holstein with Denmark, and the splitting up of Italy.

Mr. Gourley referred to the present and prospective magnitude of the French Army; and while admitting that neighbouring armaments were the cause of this, he protested against Governments watching each other as though they were thieves. The direct cost of the French Army, he said, was 21,475,000*l.*, but 160,000,000*l.* had been spent in four years on war material, and the annual loss to production he calculated at 140,000,000*l.* He advocated the diversion of this expenditure to economic and intellectual purposes, and applauded the Alabama arbitration as having, for the small sum of 3,000,000*l.*, averted a war which otherwise, as he knew from a visit to America at the time of the dispute, would have been inevitable. If Governments continued to devour the vitals of Europe by military expenditure, industry would be transferred to America.

The Congress was also addressed by an American lady, Mrs. Love, on women's interest in peace, and by Deputy Griffini on the Egyptian mixed tribunals as an encouraging precedent for international arbitration. Three out of the seventeen resolutions standing for discussion were agreed to. The first was in these terms:—

Whereas recourse to arms produces innumerable calamities, and is, moreover, entirely ineffective in settling international differences in a satisfactory and permanent manner, the Congress is of opinion that it is the duty of Governments and peoples to seek other means of solving difficulties more in harmony with reason and justice and religion.

The second,—

That offensive war is international brigandage; that it enthrones despotism and aggravates the condition of the most numerous and poorest classes, as well in the victorious as in the vanquished country—

gave rise to an hour's confused discussion, a few persons objecting to the restrictive adjective "offensive," while M. Frédéric Passy and others objected to any mention of classes, as contrary to the principle of equality and invidious towards the rest of the community, who nevertheless were interested in peace. The phrase was expunged by 35 to 28. The third resolution affirmed "that the same principles of justice and humanity which universal morality has sanctioned for private relations should be applied to international relations."

The Peace Congress was presided over on Friday by M. van Eck, a Dutch deputy. Mr. Pease, M.P., MM. Nadaud, De Buffon, Goldstein, Morin, Lemonnier, Kruger, and Passy took part in the proceedings, and four more of the resolutions in the programme were adopted as follows:—

That the duty of civilised Powers, after having exhausted all the means of negotiation for the settlement of their differences, is to resort to arbitration; that, consequently, Article 8 of the Treaty of Paris of 1856 has not been rescinded, but recognised by the Treaty of Berlin of 1878.

That an international Convention ought to define the means of enforcing that important article.

That the right of deciding on war should not appertain to the executive power.

That in the present state of Europe the negotiation and conclusion of permanent arbitration treaties to act between two or more peoples seems to the Congress one of the most effective means of introducing the practice of international arbitration.

We understand that Dr. R. W. Dale, of Birmingham, will resign the editorship of the *Congregational Magazine* at the end of the year. The Rev. J. G. Rogers, B.A., will be the future editor.

Sir Richard Wallace, Bart., M.P., has given 5,000*l.* towards a new Museum, School of Art, and Free Public Library for the borough of Ipswich.

Epitome of News.

On Sunday morning the Rev. Mr. Campbell, minister of Crathie, preached in Balmoral Castle. None of the royal family attended the parish church. Her Majesty drove to Abergeldie in the afternoon and had tea with the Princess of Wales. In the evening the Prince of Wales and Colonel Teesdale drove to Derry Lodge, Braemar, on a two days' visit to Viscount Macduff, M.P. The weather on Deeside has become very stormy and cold.

The Marquis of Lorne and the Princess Louise have left Inverary for Edinburgh on their way to London. They will not again visit Scotland before going to Canada.

The Duke of Connaught and the Princess Louise of Prussia are on the look-out for a royal residence in Ireland in the neighbourhood of the Hill of Tara, and, failing the favourable issue of negotiations at present proceeding, His Royal Highness will build a hunting box for himself.

General the Right Hon. Sir Thomas Myddleton Biddulph, K.C.B., Keeper of Her Majesty's Privy Purse, died at Abergeldie Mains on Saturday, after a short illness arising from inflammation of the lungs and bronchitis. He was sixty-nine years of age. Her Majesty called daily at Abergeldie Mains during the illness of Sir Thomas. His death has cast quite a gloom over the royal estates of Balmoral and Abergeldie, where he was held in high esteem. The visit of the Prince of Wales to Mar Lodge, which was fixed for Monday, is understood to have been postponed in the meantime.

The Imperial title is to be brought into more general use by the substitution on service envelopes of the words "On Her Imperial Majesty's Service" for "On Her Majesty's Service."

Kuo Sung Tao, the Chinese Minister to London and Paris, will shortly retire from that post, and his successor has already been nominated.

The death is announced, at Dublin, of Mrs. Matilda Cairns, mother of Earl Cairns, aged eighty-six.

Intelligence reached Dublin yesterday of the death of Mr. Justice Keogh at Bingen, on the Rhine, where he had been sojourning for the benefit of his impaired health. During twenty-two years the deceased has acted as one of the justices of the Irish Court of Common Pleas.

On Saturday at the Guildhall, the ceremonies of installing the new Sheriffs of London and Middlesex, and of selecting the Lord Mayor for the ensuing year, were performed. For the latter office Sir Charles Whetham was chosen. The Lord Mayor elect is a native of Bridport, and was born in 1812.

The *Army and Navy Gazette*, referring to the contemplated official visit to Cyprus, states that cabins have been appropriated on board the Himalaya for Sir Michael Hicks-Beach, Colonel the Hon. A. F. Stanley, Mr. W. H. Smith, Admiral Wellesley, Sir Massey Lopes, and the Hon. A. F. Egerton.

Mr. Whalley, M.P., who has been ill for some considerable time, has made great improvement in health lately, and the medical men now speak hopefully of his ultimate recovery.

Mr. Gladstone has left Hawarden Castle on a short visit to the Isle of Man.

The Hon. Secretary of the China Famine Relief Fund writes:—"I have received a telegram from Shanghai, dated the 18th inst., intimating that a good harvest has now been reaped in Northern China, and that it is, therefore, no longer necessary to go on collecting money in this country for the relief of the sufferers by famine. Under these circumstances we purpose closing the subscription-list in London as soon as possible."

Miss Rye sailed on Thursday, in the Allan steamer *Polynesian*, for Canada, with another party of poor children. She is expected back in London about Christmas.

It is stated that Professor Leone Levi estimates that out of every pound of taxation contributed by the working man to the National Exchequer, 13s. 5d. comes from alcoholic liquors and tobacco.

Action is being taken by the Glasgow authorities against the owners of several of the Clyde river steamers for overcrowding. In some cases the passengers were 200 above the proper number.

The tide in the Thames on Saturday afternoon was not remarkably high, and the apprehensions that much damage would be done were not realised. On the south and west coasts of England and Ireland, however, the tidal wave rose to a considerable height.

A shocking tragedy was committed at Bradford on Saturday, Anthony Owston, a cabinet maker, having murdered his wife by cutting her throat. He afterwards made a desperate attack on a grocer named John Smith, who lived in the house adjoining, and inflicted on him serious injuries. Before he was secured Owston attempted to cut his own throat, and had to be taken to the infirmary. He has made a statement, confessing that he committed the murder, and that he was jealous of Smith's intercourse with his wife.

"Joss," described as the "well-known baboon in the Alexandra Palace," has undergone another dental operation, has borne bravely the infliction of chloroform, and lost two teeth and a portion of his jaw without flinching, rejoicing his comrades after a little, apparently very much relieved.

The working classes may be congratulated on the possession of yet another coffee palace, which was opened in the Commercial-road East on Saturday. The new building has been erected and fitted up mainly on the lines of its predecessors, but pos-

sesses the novel advantage of a plain but well-arranged billiard-room on the first floor. Below there is a handsome and roomy bar, and in front of it, for the accommodation of the sitting customers, numerous neat white marble tables and other accessories. The new building also possesses the special feature of a roomy open-air balcony for the accommodation of smokers and such others of the visitors as may prefer taking their soup, tea, or coffee *al fresco*. It was stated by one of the speakers that before the end of the year there would be upwards of twenty of these establishments open in various parts of London, and that at the present moment coffee palaces were in course of erection at Walham-green, Bolsover-street, the New Cut, Lambeth, Goswell-road, and East India Dock-road.

The foundation-stone of the proposed railway bridge across the Firth of Forth, near Queensferry, was laid on Monday, on the island of Inchgarvie, by Mrs. Bouch, wife of the engineer. The initial step of this great undertaking was marked by the smallest amount of ceremony, the start made being merely in fulfilment of the statutory requirements that the work should be commenced before Oct. 1.

The Mansion House Fund for the relief of the sufferers through the Abercane Colliery Explosion now amounts to over 20,000*l.*, exclusive of some 15,000*l.* raised elsewhere.

A meeting of the Mansion House Committee for the relief of the distress caused by the Princess Alice disaster was held on Monday, at which it was stated that about 10,000*l.* had been appropriated, leaving a large proportion of cases still to be considered. The secretary reported that money had been allowed as follows:—To widowers, 2,528*l.*; widows, about 3,775*l.*; ordinary cases, 900*l.*; immediate relief, 650*l.*. This left out the cases of orphans, which were still under consideration. The coroner's inquiry was resumed yesterday at Woolwich. The evidence bore chiefly upon the question whether the Bywell Castle should have ported her helm with a view of averting the collision; and the inquiry now stands adjourned until to-morrow.

The Australian cricketers and the released Fenians Condon and Melody arrived in New York on Sunday. The former played a match yesterday.

The King of Holland has been betrothed to the Princess Emma of Waldeck-Pyrmont. His Majesty (who became a widower in June, 1877) was born in 1817, and his eldest son, the Prince of Orange, is thirty-eight years of age. The Princess Emma is in her twenty-first year.

The news from New Orleans shows that there was a serious revival of the yellow fever epidemic in that city on Sunday, when eighty-two deaths were reported, while at Memphis there were thirty-two, and at Vicksburg nine.

The news from South Africa is not satisfactory. A vaguely worded telegram states that the fighting "in the Transvaal" continues without any decisive result. The Kaffirs are said to be fighting with much bravery, and the despatch contains a strong reflection upon the conduct of the volunteers who are in the field. A British force has crossed the St. John's River, in Pondo Land, and deposed the chief, Umquibela.

A legislative machine has been devised in Cyprus, and will be set to work with the least possible delay. Sir Garnet Wolseley held a state reception on Friday (the first day of the great Mahometan Feast of Bairam), and took the opportunity of informing three of the chief personages in the community—a Turk, a Greek, and an Italian—that they had been appointed members of a "Legislative Council," which will consist of three independent and three official members, with the high commissioner as president. The announcement gave great satisfaction. The health of the troops has slightly improved.

A circular from M. Bardoux, Minister of Public Instruction, correcting the abusive interpretation of the law under the Empire which practically vested the control of communal schools in rectors, who were for the most part clerical, directs the prefects to be guided mainly by the resolutions of the municipal councils as to whether communal schools shall be clerical or laic. This is a most important act in furtherance of the Gambetta policy.

The General of the Jesuits is reported to be seriously at variance with the Pope, and this accounts, in a great measure, for the terrible falling off in the St. Peter's pence, which is likely to reduce the Pope to great straits, or to the acceptance of the handsome stipend offered by Italy, which he, as did his predecessor, has hitherto refused.

The Emperor and Empress of Germany visited Cologne on Thursday to assist at the ceremony of unveiling the colossal statue of Frederick William III. An address was presented by the Chief Burgomaster. His Majesty replied, and in the course of his remarks he said—"I have come here to-day to express, in my own person, my grateful acknowledgments to the Rhine Province for having erected this memorial to my father as a thank-offering for the blessings of peace with which he for a quarter of a century ruled these beautiful lands." At a sign from the Emperor the veil was withdrawn from the monument, and His Majesty, with uncovered head, saluted the statue of his father. At this the crowd broke out into tumultuous cheering. Subsequently their Majesties returned to Coblenz. In the evening a banquet was given at the "Guerzenich" in celebration of the Imperial visit. Responding to the toast of the Emperor's health, the Crown Prince re-

ferred to the unification of Germany, and besought the blessing of God upon the City of Cologne, the Rhine Provinces, the Prussian Monarchy, and the whole Fatherland.

As the Prussian Budget for 1877 closes with a deficit of 20,000,000 marks, and as reductions in the new estimates are impossible, the Government has resolved to issue a loan for the purpose of covering the deficit until the revenue increases.

It is understood that the German Emperor contemplates resuming the reins of Government towards the end of October.

The debates in committee on the German Anti-Socialist Bill have at last been brought to a close. Several amendments, considerably modifying the severity of the measure, have been introduced, and on Thursday the Liberal members succeeded in carrying a provision by which the bill will be in force only for two years and a half—to March, 1881.

The death at Gotha is announced of Herr Petermann, the celebrated geographer. Herr Petermann was born at Bleicherode, in Prussia, in 1822. In 1847 he removed to London, and became a member of the Royal Geographical Society. It was at Herr Petermann's suggestion that the German Government sent out Barth, Overweg, and Vogel on missions to Africa. He took great interest in Arctic geography, and organised the Prussian expedition to the North Pole in 1865-8.

A Berlin telegram in the *Morning Post* says that the Nihilists, notwithstanding the strictest surveillance of the police, have promulgated in St. Petersburg a pamphlet under the title of "The Living Dead," threatening the instant murder of all prosecutors. They intend publishing, from the 1st of October, a regular revolutionist newspaper, named *Land and Liberty*.

Although the volcanic activity of Mount Vesuvius has somewhat declined, there is reason for supposing it will continue for some time.

Chin Lam Pin, the Chinese Ambassador, presented his credentials to President Hayes on Saturday. He is the first native Chinese Ambassador to the United States.

We have news from China that the celebrated Viceroy Li Hung-Chang has determined to construct a railway between Tientsin and Taku.

A Calcutta telegram says:—"The King of Burmah is still living, but his recovery is hopeless. Prince Theebo has been proclaimed heir and regent. The other princes are closely imprisoned. Prince Nyoliny has taken refuge in the English residence at Mandalay."

According to Government statistics, telegraphed from Washington, the receipts of grain at the American seaports during the year ending the 31st of August last were 70 per cent. in excess of the receipts in 1875. This, of course, is tantamount to saying that there is 70 per cent. more to be exported. On other authority, official and private, it is stated that the American wheat crop is by far the largest ever known.

The Earl of Dufferin, in an address delivered at the opening of the Provincial Exhibition in Toronto, eulogised the people and institutions of Canada, and predicted a brilliant future for the Dominion under the auspices of the Marquis of Lorne and the Princess Louise. His lordship urged the Canadians to cultivate the most friendly relations with the Americans, whom he characterised as a noble, generous, and hospitable people, and animated by the kindest feelings towards the Dominion. His lordship concluded by expressing his confident opinion that both countries were destined to be united in the bonds of an unbroken friendship.

Miscellaneous.

EARL RUSSELL.—The City Liberal Club have taken the initiative in raising a memorial of Earl Russell, by the erection of a statue or some other memorial, as may hereafter be considered expedient. It is proposed to place a limit of 10*l.* for each subscription, as the value of the tribute will depend more on the number of contributors than upon the magnitude of each subscription. The list of subscribers includes the names of Lord Beaconsfield, the Archbishop of Canterbury, the Right Hon. R. A. Cross, Earl Granville, the Earl and Countess of Derby, Mr. Gladstone, the Marquis of Hartington, Lord Northcote, &c.—*City Press*.

PROFESSOR MACFARREN ON THE TONIC SOL-FA SYSTEM.—Professor Macfarren, writing to Mr. Curwen in explanation of some remarks made by him at the Birkenhead Eisteddfod which seemed to charge the Tonic Sol-faists with not teaching "real music," says: "Certainly, music is real, and the characters in which it may be written affect not its reality." He speaks of Tonic Sol-fa teachers as "men who are working admirably in the tuition of music," but regrets that they do not employ the acknowledged alphabet of the art. Mr. Curwen replies that the requirements of popular music teaching render a simplified notation absolutely necessary, but that this notation is in no sense antagonistic to the old.

BABYLONIAN INSCRIPTIONS.—In examining a collection of the Egibi contract tablets obtained from Babylon, Mr. W. St. C. Boscowen has (the *Athenæum* says) discovered a small tablet dated in the seventh year of Cyrus, King of Babylon, upon the edge of which there was written a short legend in the cursive Phœnician characters. This tablet is the first document in the extensive series of

Babylonian contract tablets in the British Museum which has been found to bear a Phœnician inscription. Tablets obtained from Kalakh and Nineveh have often Phœnician legends attached to them. Until the discovery here mentioned no such inscribed document had been obtained from Babylonia. A collection comprising a number of Babylonian inscriptions of the time of Nebuchadnezzar and the later Babylonian and Persian kings has just been added to the Oriental department of the British Museum. These objects were obtained by Mr. Rassam during his last visit to the East.

MR. GLADSTONE ON PUBLIC SPEAKING.—Mr. Gladstone, in acknowledging a copy of a recently-published work on "Clergyman's Sore Throat," has addressed a letter to the author, Dr. E. B. Shuldharn, on the subject of the management of the voice in public speaking. "No part of the work," writes Mr. Gladstone, "surprises me more than your account of the various expedients resorted to by eminent singers. There, if anywhere, we might have anticipated something like a fixed tradition. But it seems we have learned nothing from experience, and I myself can testify that even in this matter fashion prevails. Within my recollection an orange, or more than one, was alone, as a rule, resorted to by members of Parliament requiring aid. Now it is never used. When I have had very lengthened statements to make I have used what is called egg-flip—a glass of sherry beaten up with an egg. I think it excellent, but I have much more faith in the egg than in the alcohol. I never think of employing it unless on the rare occasions when I have expected to go much beyond an hour. One strong reason for using something of the kind is the great exhaustion often consequent on protracted expectation and attention before speaking."

Gleanings.

What is that which never asks any questions but requires many answers? The street-door.

The blacksmith is about the only workman who secures prosperity by being always on the strike.

It is said, though probably it is an exaggeration, that the Australian eleven have cleared 20,000*l.* by their visit to England.

The Philadelphia *Public Ledger* of August 31 contains no less than 138 advertisements of sermons to be delivered on the following day.

The little State of Delaware has this year produced no less than a million baskets of peaches, worth a dollar a basket.

Engagement bracelets are amongst the latest fashionable novelties across the Atlantic. They are fitted with combination locks, of which the husband in prospective keeps the key.

A Modoc Indian, who had taken to farming, and raised a pretty good crop of corn, asked a white neighbour, "How do white men cook corn so he drink him out of a bottle?"

A scheme for a Vesuvius Railway, similar to that constructed for the ascent of the Righi, has been approved by the Superior Council of Public Works at Naples.

What is termed the "Farmer's Wife's Jacket" is now quite the rage in Paris. It is made of coarse serge, and is not worth twopence a yard. But it is trimmed with about 20*l.* worth of old point lace, so that it becomes dearer than a sealskin jacket.

A New York lady was asked to join one of the divisions of the Daughters of Temperance. She replied:—"This is unnecessary, as it is my intention to join one of the Sons in the course of a few weeks."

One effect of the exhibition of novelties from tropical climes at the Paris Exhibition has been the introduction of mosquitoes. Parisians, as a rule, have hitherto been strangers to these buzzing little pests, but now they are so troublesome as to suggest the use of mosquito-curtains.

Mamma (who has been screaming at the top of her voice for over ten minutes to Johnny, who has just crawled down from the hayloft): "You naughty, naughty boy! Why didn't you answer me before?" Johnny (very innocently): "I didn't hear you till you called free or four times."

The latest Yankee "notion" is an electrical machine called a "telemachon," invented by Mr. Wallace, of Ansonia, Connecticut. It is a machine for the transmission of power; and the inventor declares that by means of it the force of Niagara Falls will be made available all over the United States.

The teacher of an infant school had her attention called to one little fellow who was not listening to what she said. She had been teaching her class the elements of English history, and wishing to see if he knew what she had been talking about, she suddenly asked, "Johnny, who killed King Rufus?" With a surprised look he replied, "Why, I didn't know he was dead!"

A lady to whom a poet owed a sum of money, met him one day, and asked him why he did not visit her as formerly. "Is it," said she, "because you are in my debt?" "No, madam, that is not what prevents me; you are yourself the cause that you are not paid." "How so?" said the lady. "Well," answered the poet, "it is because, when I see you, I forget everything else."

Some time ago a farmer in the Highlands lost his wife, and out of love for her memory called his estate "Glenmary." A neighbour, having met with the same affliction, and being equally desirous of keeping before him the image of his dear departed, followed his example, and gave to his farm the name of "Glenbetay."

NOT LOST.—An Englishman travelling in Killenny came to a ford, and hired a boat to take him across. The water being more agitated than was agreeable to him, he asked the boatman if any person was ever lost in the passage. "Never," replied the man; "my brother was drowned here last week, but we found him next day."

A PARIS NEWSPAPER ON THE ENGLISH PREMIER.—The blunders of French journalists in everything that concerns this country are proverbial, but the following extract from *Le Gaulois* beats anything we have seen for some time past. In Friday's issue we read:—"The *Official Gazette* of London announces that the Lord Chancellor is to be raised to the dignity of an earl. Lord Beaconsfield will take the titles of Viscount Garmoyne and Earl Tairns (*sic*). Shortly, without doubt, his lordship will be made a duke, and it will be difficult to find a new name for Mr. Disraeli."

HEATING HOUSES BY STEAM.—The heating of towns by steam has been so successful at Lockport, New York, that the idea is being taken up with vigour in the United States; and several companies have been started to supply houses with steam heat, just as gas or water is laid on. By encasing the pipes in non-conducting materials, there is little difficulty in sending the steam to long distances, while the waste of heat is put down at about three per cent. The cost of the requisite fittings for a house did not exceed 27*l.* at Lockport, and the steam has been found to answer admirably for cooking, heating, and laundry purposes.

AN AWKWARD NAME.—Ministers of religion must be often puzzled how to pronounce the christian names of many of the couples they unite in holy wedlock. But the pastor of St. John's Presbyterian Church, San Francisco, recently had before him a task which must have sadly perplexed him. He had to marry a Scotchman, named George Darsie, to a native of Tahiti, and the bride rejoiced in the grandiloquent name of Mrs. Tetuanuireiaiteruiaeta Salmon Brander. Fancy repeating after the minister—"I, George, take thee, Tetuan—" and the rest. And yet this unpronounceable name must have been pronounced many times before the ceremony came to an end. Truly it is a remarkable name to go to church with.

THE HEALTH OF GREAT BRITAIN.—England seems to be a tolerably healthy country after all. The mortality returns for England and Wales in the year 1876 record the death of 18 men and 409 women registered as ninety-five years old and upwards when they died. Fourteen of the men had reached 100 years or upwards, and one who died at Mountain Ash was 106 years. Forty-three of the women had completed a century of life or more, and one who died at Sedgfield, in Durham, was 108 years old. Their respective ages were—four men and twenty-one women, 100 years; two men and seven women, 101 years; five men and four women, 102; two men and three women, 103; two women, 104; three women, 105; one man and two women, 106; and one woman, 108. Six of the persons—1 male and five females—who had reached 100 or upwards, died in the London districts.

HOME DRESSMAKING.—At the present moment expenses seem to press heavily on most people, and how to make money go as far as it will is a question of moment to many. Economy in dress is carried out by buying good things, having only what is absolutely required, and by paying as little for making as possible. Experience teaches that the people who look best are those who bestow personal attention on their own dress. Nowadays it is hardly possible to get any dress well made and trimmed under 4*l.* or 5*l.*, which often is as much as the material costs. Three or four of these pounds might be saved if women, whose time is of little value to them, would only have thoroughly good dressmaking lessons and profit by them. Very many have already done so. In Paris such lessons are being continually given, and certainly in London plenty of good teaching is to be had. Home dressmaking, if badly or indifferently carried out, is of no use at all; but the art is not so very difficult but that a little ordinary care and assiduity will master it, and when this is done 20*l.* a year is easily saved.—*Cassell's Family Magazine.*

THE INSTINCT OF SWALLOWS.—*Land and Water* records the following, which will be read by naturalists with great interest:—"Early in the migratory season a swallow was seen flying in and out the bedroom window of Mr. Fison, of Feversham Works, Cambs. Upon Mr. Fison going into his bedroom about noon, he was surprised at seeing a swallow flapping its wings in front of the looking-glass. The bird, frightened at Mr. Fison's approach, went away, but soon returned to its imaginary mate, as seen in the looking-glass. For some days the inmates of the old manor house frequently saw this sanguine bird either hanging and chirping on the glass, or fluttering in front of it. At length, after spending its strength in vain by endeavouring to catch a shadow for a whole week, the swallow wisely left the shadow for the substance, and returned to the mirror with the real mate. Two now fluttered in front of the looking-glass, and, unlike the dog and his shadow, as the fable goes, these birds had no object in view but that of sympathy and affection. When the time arrived for swallows to build their nests, the domesticated pair had become so attached to the room that they built a nest at the foot of the bedstead. In process of time four young birds were hatched and reared, and the old birds passed in and out while the proprietor lay in bed. The four took to their flight, and, strange to say, five more swallows have been reared in the bedroom."

Births, Marriages, and Deaths.

MARRIAGES.

BAGOT—AYERS.—Sept. 24, at All Saints', Hastings, John Bagot, of Mount Margaret, South Australia, to Lucy Josephine, daughter of Sir Henry Ayres, K.C.M.G., of Adelaide, South Australia.

CURRER—GOULD.—Sept. 24, at Islington Presbyterian Church, by the Rev. Thain Davidson, D.D., Thomas Currer, of Edinburgh, to Emily, younger daughter of the late William Gould, of Gravesend.

SIMMONS—ALLBROOK.—Sept. 24, at Cambridge-heath Congregational Church, Hackney, by the Rev. J. De Kewer Williams, of Gravel Pits, Walter Sadler, second son of the late Captain George Webb Simmons, of Cassland road, South Hackney, to Selina Elizabeth, younger daughter of J. B. Allbrook, Esq., of Casenove-road, Stamford-hill.

GOODMAN—TASSELL.—Sept. 24, at Union Chapel, Amptill, Beds, by the Rev. T. Cardwell, Richard Goodman, of Flitwick Mills, to Mary Kate, eldest daughter of the late Mr. Tassell, of Deptford, and niece of Mr. G. Claridge, of Amptill.

BEARDSALL—SMITH.—Sept. 26, at Crown-street Congregational Church, Ipswich, by the Rev. George Henry Sandwell, Francis Emanuel Moore, only son of the late Rev. Francis Beardsall, of Manchester, to Florence Caroline, eldest daughter of Mr. Walter Asenbergh Smith, of Ipswich.

COOTE—DAY.—Sept. 26, at the Free Church, St. Ives, Hunts, T. Coote, of Huntingdon, son of T. Coote, Esq., J.P., of Oaklands, Fenstanton, and Lisle House, Bonremouth, to Elizabeth Pauline (Linnie), daughter of G. N. Day, Esq., of St. Ives.

DEATHS.

FORBES.—June 16, at Liverpool, New South Wales, Mary Ann Forbes, relict of the late F. E. Forbes, Esq., step-daughter of the late Dr. Carey, D.D., Baptist Missionary to India, and the beloved mother of C. C. Forbes, of Bargeyard, and 22, St. Paul's-road, Camden-square, London. Aged 82.

BLIGH.—Sept. 30, at No. 2, Merton Villas, Upper Norwood, Mr. Jonathan Stammers Bligh, in his 68th year. Friends will kindly accept this intimation.

DENDY.—At Salter's Hill, Jamaica, William S. Dendy, the son of Walter Dendy, Baptist Missionary, at the residence of his father, aged 45.

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Tea will be provided at half-past Five. CONTRIBUTIONS towards the building fund will be gratefully received by the treasurer, Jas. Spicer, jun., Esq., North Park, Eltham.

Trains leave Cannon-street at 2.22, 3.42, 4.43, 5.6, 5.55, 6.15, 6.25.

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